

REBIRTHING THE FUSION OF WORD AND SPIRIT IN HOLINESS
MOVEMENTS: A DISCIPLESHIP EXPERIENCE ACTIVATING
SPIRITUAL GIFTS IN BELIEVERS

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A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
December 2013

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ABSTRACT

REBIRTHING THE FUSION OF WORD AND SPIRIT IN HOLINESS MOVEMENTS: A DISCIPLESHIP EXPERIENCE ACTIVATING SPIRITUAL GIFTS IN BELIEVERS

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The objective of this project was to integrate the fusion of Word and Spirit in the Holiness movement. The project was a discipleship curriculum, Fire School, designed to activate spiritual gifts within Nazarene participants. A mixed methodology was used to assess results. The data was triangulated through pre-surveys and post-surveys, personal journals, and post-interview assessments to establish validity and consistency of reported outcomes. This project validated the hypothesis that Fire School, when applied to select members within the Nazarene Church, would demonstrate positive, self-reported outcomes. The conclusion is that Word and Spirit can be successfully integrated through this discipleship experience.

ACKNOWLEDGEMENTS

There are no words that could be written to adequately express my love and appreciation to my wife, Cindy, who has given up so much to support our call to a lifetime of ministry. I am thankful for my mother, Bernadine, who personifies Word and Spirit in her eighties. I am filled with gratitude and blessed beyond measure to be the lead pastor of Crossroads Community Church, a community of faith that embraces Word and Spirit and knows how to flow in the river (see Ezek. 47:1-12). I am thankful for the prayers and support from my church for this project and for the prayers of my personal intercessors: Jim and Tami Dixon. They stand before God in prayer so that Cindy and I can stand before His people in ministry.

I am overwhelmed with gratitude to have made this journey with a group of amazing people in my cohort, including two incredible mentors, Dr. Jon Mark Ruthven and Dr. Gary Greig. I speak grace and blessings upon Randy Clark for his personal invitation to be part of this journey as well as for an impartation which has forever wrecked my life in a good way. I am thankful for two life-long friends who also encouraged me to take on this project: Kevin Seymour and Dan Bohi. I speak blessings on Daniel and Carol Ketchum for their prayers and support for this project, and for the insight Daniel added within the context of the Church of the Nazarene. I am grateful for two special editors, Laura King and Becky Ramsey, who read this thesis more than most will. Finally, I pray that my two sons, Wes, Jesse, and their families, will make my ceiling their floor as they live on and minister in Word and Spirit.

DEDICATION

This thesis is dedicated to the memory of two people who have shaped my life at an early age. The first is my father, Robert McCorkle. He never earned much by way of monetary gain, but he lived a steadfast life that pointed to Jesus well into his eighties. Moreover, he managed to use his simple skills as a carpenter to build churches in thirteen different countries.

The second is my grandfather, Vernon L. Bristley. His simplicity of faith and obedience to Christ has challenged me to this day. He was unselfish with everything, and he sacrificed so much so that I, and many others, could become better people in the service of the King.

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ABBREVIATIONS

| | |
|---------------|---|
| <i>FSLs</i> | <i>Fire School: Living in the Supernatural</i> |
| NASB | New American Standard Bible |
| <i>NIDNTT</i> | <i>New International Dictionary of New Testament Theology</i> |
| <i>NIGTC</i> | <i>New International Greek Testament Commentary</i> |
| NT | New Testament |
| OT | Old Testament |
| <i>TDNT</i> | <i>Theological Dictionary of the New Testament</i> |

INTRODUCTION

The combination of Word and Spirit is the pattern of New Testament (NT) ministry initiated by Jesus Christ in the Bible.¹ His inaugural message in the gospel of Luke begins with Him stating that the Holy Spirit rested upon Him for two central reasons. Jesus said the Holy Spirit “anointed Me to *preach* the gospel...and to (bring) *recovery* of sight to the blind [emphasis mine].”² This two-fold punch, preaching the Word and performing miraculous signs, characterized the earthly ministry of Jesus. The necessity to function in Word and Spirit was behind Jesus’ rebuke to the Sadducees when He said they had “no understanding of the Scriptures or the power of God” (Matt. 22:29). This one-two punch (Word and Spirit) characterized Jesus’ ministry and was central to who He was and to what He did: He ministered the Word, and He displayed a supernatural power of the Holy Spirit.

Perhaps the real challenge for the modern day Church is not merely accepting that Jesus ministered in Word and Spirit, but accepting that it should be replicated in His followers. This, then, is the biblical emphasis of the Scriptures and the central focus of

¹Throughout this thesis, the phrase “Word and Spirit” will be used interchangeably with Word and deed, purity and power, form and fire, Scripture and Spirit, or character and *charismata*. Though overstating generalities, these phrases are used to describe the delineation that occurred between Classical Pentecostalism and the Holiness movement in the early 1900s. It is the intent of this thesis, and specifically the biblical section, to demonstrate that Word and Spirit should always work in harmony to one another and certainly not at the exclusion of the other.

²*New American Standard Bible: 1995 Update* (LaHabra, CA: The Lockman Foundation, 1995), Luke 4:18. Unless otherwise indicated, all references will be cited in the text from the New American Standard Bible (NASB).

this thesis and project. So why has the Church drifted from that emphasis? And if it has, what are the reasons for the drift? There are three overlapping reasons: Cessationism, traditional theological education, and traditional discipleship programs.

First, stemming primarily from the Enlightenment period, Cessationism blossomed and infected the Church.³ Cessationism is the belief “that miraculous spiritual gifts, including prophecy, were in some sense ‘foundational’ in that they were essential for the initiation and spread of the Christian faith, but like scaffolding, they were no longer required after the viable structure and doctrines of the Church had been established.”⁴ A cursory scan of the Bible, however, demands any serious student of the Scriptures to reexamine this position. Consider, for example, Romans 11:29, where Paul states the gifts will not be taken away. He uses a word which literally means the gifts are irrevocable. Simply put, when God gives gifts, they will never be withdrawn. In another passage, we learn that we will not lack any gift as we wait for the revelation of our Lord Jesus Christ (1 Cor. 1:7-8). The point to consider is that the gifts, spiritual utterance, and revelatory knowledge are installments until we are presented before the Lord at the end of the age.

Other passages state the same truth, such as in 1 Corinthians 12:6 where Paul says that God works all the gifts in all people. All of the gifts are being worked in all of God’s people, not just in the apostles and not just for a certain period of time. In 1 Corinthians 13:8-13, Paul is arguing for the eternal quality of agape love, stating charismatic gifts will

³The Enlightenment expanded largely through the Age of Reason, a period in the 1800s when scientific inquiry was thought to be more valuable than simple faith. There will be a fuller description of this concept in the historical section of the thesis.

⁴Jon Mark Ruthven, *On the Cessationism of the Charismata: The Protestant Polemic on Post-Biblical Miracles* (Tulsa, OK: Word & Spirit Press, 1993, 2011), 5.

no longer be necessary when Jesus Christ returns. When we see Christ face to face, the *charismata* (prophecies, tongues, knowledge) will vanish, but not until then. This passage actually underscores the lifetime use of the *charismata*.

There are many passages that underscore the idea that Cessationism is not a biblical concept.⁵ The most important point, says Jon Mark Ruthven, is “if the Church has ‘begun in the Spirit,’ let us not attempt to change God’s method to complete our course in the weakness of human flesh.”⁶

A second reason the Church has drifted off course is the Western educational system so prominent in Christian schools. A vast number of Bible schools, colleges, and seminaries pride themselves in graduating the brightest, most affluent students, but the biblical emphasis of replicating Jesus’ lifestyle has been overshadowed in the pursuit of academic degrees. “Whole denominations have virtually perished, spiritually and numerically” writes Ruthven, simply as the “direct result of certain traditions within

⁵Paul states his concerns for God’s people in the last days by identifying some troubling issues, but the most concerning issue seems to be the fact that believers will have a form of godliness, but deny its power in 2 Timothy 3:5. The word for deny literally means to disavow or reject something that has been given. Rejecting the *dunamis* (God’s miraculous power) is what a Cessationist seems to do with post-biblical believers. However, Jesus said that when we are filled with the Holy Spirit, we will receive *dunamis* power (Acts 1:8), and there is no expiration date to that divine unction. Moreover, that power should manifest through any Spirit-filled believer as witnessed in the book of Acts, unless, of course, a person adopts a Cessationist position and accepts merely a form of Christianity. The Old Testament prophet, Joel, prophesied that God’s Spirit would be poured out upon all flesh, and men and women would prophesy (Joel 2:28). Peter echoed that statement at Pentecost, the inauguration of the New Covenant. We are in the last days, and the Spirit is still being poured out. In fact, we are told by Jesus that we can have *more* of the Spirit (Luke 11:16), and Paul indicates that we should keep being filled with the Holy Spirit (Eph. 5:18). So as the Holy Spirit falls upon us, the fruit of that should be the revelatory voice of God being spoken through the recipients of the Spirit. In Peter’s inaugural sermon at Pentecost, he states that the culmination of the New Covenant was wrapped up in a gift—the gift of the Holy Spirit, and it was for children present and those to come, meaning all of us (Acts 2:38-39). This gift is actually a fulfillment of Isaiah’s prophecy (Isa. 59:21), which speaks quite specifically that the revelatory and prophetic word would never depart from our mouth. To stifle or shut out the revelatory voice of God, or to state that prophetic leadings, word of knowledge, or other Spirit-inspired gifts are no longer valid, as a Cessationist would maintain, comes dangerously close to Jesus’ warning about rejecting the Holy Spirit (Matt. 12:32).

⁶Ruthven, *Cessationism of the Charismata*, 186.

theological education done in the wrong spirit, toward wrong goals, using wrong methods.”⁷

The Church relies heavily upon the traditional Bible school, college, and seminary to train the next generation. However, many schools have unconsciously taught students about God without actually teaching them to know Him. “Here lies the real place of Christian scholarship,” writes Kierkegaard, “Christian scholarship is the Church’s prodigious invention to defend itself against the Bible, to ensure that we can continue to be good Christians without the Bible coming too close.”⁸ While this thought might sound rather abrasive, seminary students have reported that seventy to eighty percent of their seminary education did not apply to their day to day demands of ministry in the local Church.⁹ Perhaps it is time to teach our eager students to simply read the Bible and do what it says.

This premise leads to the third reason the Church is adrift. We have adopted discipleship models which teach doctrine and creeds, but they have not instructed Christians to actually do the things Jesus did. Jesus boldly says, “A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher” (Luke 6:40). Commenting on this verse, Ruthven says, “The expression ‘not above’ here suggests the pupil normatively does not deviate from anything the teacher does.”¹⁰ Simply, if Jesus ministered in Word and deed (deed being the power of the Spirit), any

⁷Jon Mark Ruthven, *What’s Wrong with Protestant Theology: Traditional Theology Verses Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2013), 243. Some footnotes from this book will be given from the manuscript that students had access to prior to being published, indicated by (MS).

⁸Soren Kierkegaard, *Provocations: Spiritual Writings of Soren Kierkegaard*, ed., Charles E. More (Farmington, PA: Plough, 2002), 201.

⁹Ruthven, *What’s Wrong*, 258-259.

¹⁰*Ibid.*, 244.

pupil of His should demonstrate that exact lifestyle. Jesus reminds His followers in John 14:12 that the works He did were to be replicated by His followers, and in fact, we were to exceed His works because of the distribution of the Holy Spirit.

Imitating Jesus, not just in terms of morality, but in the display of power must be inclusive in our discipleship programs. Otherwise, the Church will be left powerless and irrelevant in affecting substantial change in our world. The objective of this project, therefore, is not just to challenge Cessationism, or to take a stab at the traditional educational system, but to offer a self-replicating discipleship curriculum, in the context of the Church, dedicated to the Word and Spirit. Specifically, this researcher's goal in testing this discipleship curriculum is to activate believers to the spiritual gifts. Kenneth Cain Kinghorn once wrote, "Whatever contributions earlier theologians have made—and they have made many—a theology of spiritual gifts has not been one of them."¹¹ Consequently, we have few, if any, biblical paradigms within the Holiness movement for how to imitate Jesus in supernatural ways. The focus of this research project is to offer one such paradigm.

Over the proceeding chapters, this project will be detailed in the following way. Chapter One outlines the ministry focus giving the researcher's spiritual journey, context of ministry, and the formation of this project. Chapter Two establishes the biblical, historical, and theological basis for Word and Spirit. Chapter Three serves as a conjunction for the theoretical and practical content of this research project. It reviews relevant academic works which served as the springboard for this project and a brief synopsis of the project. Chapter Four discusses the research methodology for this project.

¹¹Kenneth Cain Kinghorn, *Gifts of the Spirit* (Nashville, TN: Abingdon Press, 1976), 17.

Chapter Five details the implementation of this project, outlining the collection of data, analysis, and subsequent results. Finally, Chapter Six provides personal reflections and summaries.

CHAPTER ONE

MINISTRY FOCUS

Embarking upon this Doctorate of Ministry research project is a culmination of my ministry thus far. It is a privilege to learn and to sharpen my heart and mind. Moreover, it is an opportunity to grow with others around me whom God is taking on a unique journey. But Word and Spirit are not just concepts written about in this thesis or defended in a project. These two components define my being and impetus to live life. God has purified my mind and heart through the cleansing power of the Holy Spirit, and He has also empowered me with the baptism of His Holy Spirit. Therefore, I intend to give the remainder of my life to propagating the message of purity and power from coast to coast, and around the world, if He so desires.

How the Journey Began

As I reflect on my early years, I would identify it by the word, “stability.” While I remember times of conflict in my family, I was certain that resolution was not far behind. I sensed that my parents understood the value and meaning of reconciliation. Moreover, I grew up believing that they were authentic in their Christian values, because I witnessed a consistency in the kinds of things declared at church and practiced in the home. This living example made Christianity real to me and gave me a foundation to walk upon even

to this day. I grew up believing that Christianity had a substance to it because I saw it lived out, and I realized it was a vital part of my parents' lives.

Somewhere around the age of twelve, I began to sense a call to ministry. However, the thought of preaching terrified me; so instead of accepting the call from God, I acted out in rebellion. From about the age of twelve to approximately age twenty, the events of my life seem like a blur. My memories are colored with sorrow and regret, largely because of the decisions I was making at the time.

Barely completing high school, my thoughts were to leave home and join the Air Force. My reasoning was simple; I wished to move away from my parents. Although I loved them dearly, their expectations conflicted with my desires to live a carefree, rebellious lifestyle. The wisdom of my father prevailed, however, when he cautioned me about entering the Air Force so that I could "do my own thing." With much urging, he convinced me to give a Christian college a try. So in the fall of 1981, I enrolled into Mount Vernon Nazarene University (MVNU).

Late in the fall of my first semester, I reluctantly attended a student revival. It was during one of the evening services that Christ captured me. To describe my spiritual conversion as an ambush would not adequately describe what I felt. Truly, I was pounced on by God's grace for the first time in my life. Growing up in the church, I saw many people respond to invitations to receive Christ. I experienced youth camps where all the students came forward and made emotional commitments to God. But that fall evening was life altering for me because I experienced a personal side of God that, for me, was altogether new. I was forgiven and redeemed by God's grace, and He gave me the ability to make a true transition in my life.

Prior to returning for my sophomore year, I attended a camp in St. Mary, Ohio. During one of the evening services, the speaker spoke passionately about going into deeper waters spiritually. This message was a clear call to surrender one's life to God in total consecration, a reckless abandonment to God to be sanctified wholly. I feared this subject matter; deep in my spirit, I sensed God would resurrect the call to full-time ministry again. Yet, I had been gloriously redeemed from a life of sin and believed God had more planned for my life. In faith, I surrendered my life before God that evening with no conditions, no reservations, and no apprehensions. God did begin speaking to me about preaching His Word. Only this time, I had no other response than full obedience.

After graduating from college, my wife and I moved to Kansas City, Kansas, where I enrolled in Nazarene Theological Seminary (NTS) to pursue a Master of Divinity. After graduating and spending seven years in the pastorate, we moved to Columbus, Ohio to start a church. By November 1997, a small group launched Crossroads Community Church (Nazarene) in a high school auditorium on the southeast side of Columbus, Ohio. We were completely unprepared for the one hundred and eighty-six people who walked into the school the morning of our first service. It seemed that we were sailing our maiden voyage with minimal construction on our ship. We had many holes and leaks in our structure, and seemingly our only time to patch them was on the weekends for a few hours while in the rented school building.

Near the completion of these first seven years in the high school, there was another problem emerging. I was becoming spiritually exhausted. I was investing many hours of my time trying to build this young congregation, but to no avail. As people came in through the front door, others left through the back. I felt powerless to stop the loss,

and worse still, I was having a difficult time even hearing God. Rather than take the time to repair the spiritual breach, I simply pressed on.

The day of reckoning came after an especially long weekend after we had completed a Christmas play that had required months of preparation. There were twenty-five people in the cast, along with the technical crew and stagehands. We packed the high school auditorium with close to four hundred people. When it was completed, and the auditorium was empty, I was sitting alone on the stage thumbing through the response cards from that morning. Not a single person had received salvation as a result of the hours of hard work we had put into this Christmas play. I began to think about all the Church growth programs we had done in seven years, twenty one days of this program or forty days of that, and we had very little to show for it. I had gone to every Church growth seminar and attempted to implement every new innovative idea, but there was no real lasting change in people's lives. We spent hours of preparation for our services each weekend, but in the final analysis, we seemed to be simply trying to fill seats rather than see lives transformed by the power of God. Haunting thoughts flooded my mind in a moment of reflection that particular morning.

By the fall of 2006, I was completely exhausted. I realized something had broken inside my heart and nothing was fixing it. I had tried going to counseling, but to no avail. The emptiness that I felt in my heart only seemed to increase, and my anger toward God and my frustration with ministry only intensified. Besides my family's awareness of what I was going through, I shared my condition with two senior leaders at our church. They suggested that I take a seven-week sabbatical before making any decision about the

church or my ministry. Upon their recommendation, I agreed to leave for seven weeks in the beginning of January 2007.

I have read accounts over the years of how people have encountered God in times of desperation. Some saw fire, others had visions or fell on the ground trembling, and still others heard the audible voice of God. I did not have any expectations of encountering God, but in a unique, profound, and powerful fashion the glory of God descended upon me in those weeks that has altered my life to this day. One particular morning, I was so overcome by the love of God that I sobbed uncontrollably. I realized, for the first time in my life, that God truly loved me in spite of how I loved Him. I was baptized in His love, and my ice-cold anger and cynicism melted as I sobbed on the floor. Layers of insecurity, pride, performance, and image managing were stripped off. For the first time in my adult life, I realized there was a difference between working *for* God and working *from* Him.

During my sabbatical, I gained a revelation that I lived like the elder brother in the story of the Prodigal son told by Jesus in Luke 15. I spent my Christian experience slaving for the Father, doing all of the right things, but I never really knew Him as “Papa” (see Rom. 8:15). My Christian experience was more like a pauper than a prince. Because I was more like a slave, I did not have any idea of the Master’s business (see John 15:15). But those weeks alone in Summersville, West Virginia, brought a spirit of revelation into my heart. I experienced an intimacy in the chamber room with God that left me speechless at times. Since that illuminating encounter, nothing has ever meant more to me than the manifest presence of God’s glory or doing ministry out of intimacy.

Upon returning home, I had a renewed calling to remain at Crossroads, but I knew our paradigm required a shift. No longer would we try to build services for seekers;

rather, we would try to build them for the presence of God. My thoughts shifted from the comfort of seekers to the comfort of God. I realized that God was more interested in, and more capable of, seeing seekers transformed than I was. We merely needed to create an environment for the habitation of His glory, and He would transform people's lives. My messages changed, our music transitioned, and our entire church went from being a performance-based church to a presence-based church.¹ Crossroads became a place where people started having encounters with God, much like I did during my sabbatical.

The first year after returning from my sabbatical, our church experienced exponential encounters with God. We saw miracles of every kind, and the manifestation of the spiritual gifts in 1 Corinthians 12 came alive. Yet the greatest manifestation of His presence came through prophetic gifts. It was as if someone opened the eyes of our church, and people were able to see into the spiritual realm for the first time. Altar calls were no longer random pleas for people to come forward; we had specific calls for certain sins and needs in the body of Christ given through words of knowledge. The atmosphere was charged with God's presence, and His congregation was able to see the body of Christ through prophetic revelation. We experienced healings, deliverances, salvations, and sanctifications. People became aware of their spiritual gifts, and we needed to learn how to deploy them biblically and effectively.

All of this change created a problem for me. I have been raised in the Church of the Nazarene, and that has been my only context of ministry. And while our denomination was birthed in revival fires and believes in the supernatural power of the

¹For a great understanding of this concept, see Terry Teykl, *The Presence Based Church* (Muncie, IN: Prayer Point Press, 2003). Teykl describes various models that Churches tend to function in, but he unfolds the kind of Church where the presence of God is at the center. He calls this experience a divine habitation, where Jesus becomes the chief source of every aspect within the Church as opposed to programs, people, or ministries.

Holy Spirit, we have few paradigms for operating in the supernatural presence of God—at least in the United States (US). The Church of the Nazarene has emphasized sanctification (or the baptism of the Holy Spirit) in terms of purity from sin, but has neglected the empowerment for life and service, particularly in terms of the *charismata*. By the end of 2007, I was desperately searching the Bible, and asking many questions about functioning in the glory of God’s manifest presence, particularly in terms of spiritual gifts.

God is faithful; and by His mercy and grace, He began to teach me that the message of Holiness was accompanied by a power that could, and should, be expressed in spiritual gifts. For the first time in my life, I saw biblically a convergence of purity and power. It was out of this time of personal growth that a curriculum was written called *FIRE School: Living in the Supernatural (FSLs)*, and this discipleship material is the project for this thesis.²

During the completion of this section of the document, I was sitting in a hotel room in Joplin, Missouri, 200 yards away from the convention center where a highly gifted and anointed Nazarene laymen, named Dan Bohi, and I had been ministering in a conference to about a thousand people. This convention was filled with about eighteen different denominations, and approximately fifty pastors. The previous evening the manifest presence of God showed up profoundly. We prayed for tumors to disappear, marriages to be restored, lust to be purged, backs to be healed, sinners to be saved,

²*FIRE School: Living in the Supernatural* was written by this author in 2008, primarily out of frustration that no such training program could be found within the Nazarene Church at the time, and will be discussed in greater detail in the remainder of this thesis. While many programs have been written within the denomination, and provide many beneficial results, a discipleship program such as this particular one is rare. This ministry school is the impetus behind this project—creating a self-replicating discipleship program that teaches purity and power in the Holiness movement. From here after, *FIRE School: Living in the Supernatural* will be referred as (*FSLs*).

believers to be sanctified, and the restoration of God's glory upon the congregations that were present. There were no dividing walls between the pastors or churches, no distinctions between our denominational titles, or no barriers to hinder the move of God. We simply were God's people doing God's business. It was the culmination of Word and Spirit before my eyes.

The Church of Jesus Christ must experience the fusion of purity and power. If we do not capture the potential of both aspects, we will continue to be fractured and impotent. God has led me to this point in my journey. I am giving my life to see the merging of these two aspects: Word and Spirit, doctrine and display, form and fire, character and *charismata*, purity and power. Much of the Holiness movement has been divided and separated for the last one hundred years. Churches have camped out on one side or the other of purity and power. But a fusion is taking place, and I saw the proof of that process during this crusade.

My project, *FSLs*, is a discipleship experience that I truly believe God will use not only in my immediate context, but in the wider circles of the Holiness movement to meld these two components together once again.

Ministry Project Context

The wider circle at which this project is aimed is the Holiness movement, largely birthed into existence by John Wesley. He is the "spiritual father of more than thirty five denominations and movements including Methodist, Pentecostal, Nazarene, Holiness,

renewal, and charismatic groups.”³ However, the primary context this ministry project will be field-tested in is select members within the Church of the Nazarene because this researcher is a member of this particular denomination. Starting with members in the local church which he pastors, the researcher will attempt to reach participants in other Nazarene churches, thus providing a wider base for research.⁴

Immediate Context

In the spring of 1997, this author and his wife moved to Columbus, Ohio, and joined the Grove City Nazarene Church. The purpose of this move was to build a small team and plant a church on the Southeast side of Columbus, Ohio. Months prior to launching this new work, called Crossroads Community Church of the Nazarene, a small team studied the southeast area through demographic studies provided by the Church of the Nazarene.⁵ This team learned that in 1990, Columbus had a population of 650,000 people within the city limits with 67% of that population being unchurched. Moreover, it was discovered that there were 92,000 unchurched families within a five mile radius of where Crossroads was to be planted. The area was predominately white, middle-working class, with the average age between thirty-five and forty-nine years old.

Crossroads used a direct-mail campaign, mailing approximately 60,000 brochures into a five-mile radius. On November 9, 1997, the small group held its first service in the

³Larry Keefauver and Clare Weakley, *The Holy Spirit and Power* (Gainesville, FL: Bridge-Logos, 2003), 1.

⁴This study will be discussed in greater detail in Chapter Four when dealing with methodology. Ideas are taken from John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009).

⁵The Nazarene Research Center, “Community Demographic Reports,” http://web.nazarene.org/site/Survey?SURVEY_ID=2140&ACTION_REQUIRED=URI_ACTION_USER_REQUESTS (accessed July 18, 2011).

Groveport Madison High School with 186 people in attendance. The average age of those in attendance was approximately thirty years old, with small children and young teens.

In 2006, Crossroads moved to its current location in Obetz, a small suburb of Columbus with approximately 45,000 people. The average age is thirty to thirty-nine years old, with children and teens. Obetz is almost 72% white, 24% black, and the remaining percentage is primarily Hispanic and Asian. It is a blue-collar, middle-class area, with the average household income of \$50,000 to \$75,000. However, the second largest income bracket is \$35,000 to \$50,000. These figures represent homes where 27% of the population has never been married, but still have children. Reports indicate that 48% of the population of Obetz is married.⁶

The average age at Crossroads is between thirty and forty years old. A higher percentage of the congregation is married which accounts for approximately 70%, and the remaining portion is single, widowed, divorced, or youth and children. Approximately 75% of the congregation does not live in Obetz but drives an average of eight to ten miles to the church from surrounding suburbs. Crossroads is 98% white, and the remaining 2% is Black and Hispanic. The congregation is mostly blue collar, middle-class people, and only 40% of the congregation has a college degree or higher. The annual income for the church is approximately \$225,000.

When Crossroads moved into its current location, there were four major transitions made within the infrastructure. First, the senior pastor moved all administrative responsibilities to an administrative pastor. The current youth pastor, who is a part-time paid employee, transitioned his assignments to include all administrative

⁶The U.S. Census Bureau, "State and County Quick Facts," <http://quickfacts.census.gov/qfd/states/39000.html> (accessed July 28, 2011).

responsibilities including overseeing the board of directors, operations, budgets, buildings, and grounds. This move freed the current senior pastor to operate freely in his gifts and calling and not to be tied to administrative duties that could be better attended to by someone else. The second move was to hire a part-time children's pastor, who had been a volunteer staff member since the grand opening. Given the number of children that had been reached this far and the number of children in the surrounding area, this move has proven to be an effective one. The third move was in the area of compassion ministries. Considering the number of needs within the immediate community, our Compassion Director developed four major ministries of outreach: food bank, clothes closet, school supplies, and benevolent needs (which help with utilities, food, rent, medical needs, etc.). This addition proved to be another effective outreach tool.

The final move was for the senior pastor (the researcher of this project) to begin teaching the church how to function in Word and Spirit. Messages not only included the doctrine of Holiness but execution of spiritual gifts. This approach has provided an excellent setting to field test *FSLs*. Sanctification is taught and understood as being consecrated *from* sin and consecrated *for* ministry, reflecting the ministry style of Jesus Christ through the display of spiritual gifts.⁷

Extended Context

One of the central roles and calling of the senior pastor, and this researcher, is to re-dig the wells in the Holiness movement. Starting with the Nazarene denomination, Crossroads hopes to become a catalyst of transformation for many Holiness churches by

⁷This is discussed in Ruthven, *What's Wrong*, 292-293. It will also be discussed in more detail in Chapter Two of this thesis.

teaching and activating Word and Spirit. Therefore, the researcher has chosen to select participants in the Nazarene church beyond his immediate context.

The Church of the Nazarene has just over a one hundred year history. There are three central themes that the Church of the Nazarene emphasizes. First, it is evangelistic and outreach oriented. The denomination prioritizes reaching the spiritually lost and bringing them into a saving faith with God through Jesus Christ. This regeneration results in the second major emphasis, which is its missions program. The Nazarene denomination is a global church and by 2005, had already reached into one hundred fifty world areas.⁸

Finally, this denomination emphasizes the message of entire sanctification; however, that message has become a bit distorted over the years.⁹ The Church of the Nazarene is in numerical decline within the US.¹⁰ This decrease is due, in part, to many churches neglecting the message of Holiness altogether, while others are emphasizing the message of sanctification only in terms of sin-avoidance. Concurrently, the message of sanctification is being taught in the absence of the empowerment of the Holy Spirit and the necessity of the *charismata* flowing from a sanctified individual. These missing essential elements have resulted in believers having a skewed understanding of Holiness and churches being left with an inability to flow and operate in the power of the Spirit. The re-digging of the wells has never been more crucial and imperative than right now.

⁸*Manual, Church of the Nazarene 2009-2013* (Kansas City, MO: Nazarene Publishing House, 2009), 24-26.

⁹Perhaps this opinion is overstated, but this researcher will provide more substantial evidence for that statement in the historical and theological sections of Chapter Two of this thesis.

¹⁰The Association of Religion Data Archives, "Church of the Nazarene," http://www.thearda.com/Denoms/D_1441_t.asp (accessed May 8, 2013). The actual decrease from 2000 to 2010 was -2.9% in congregations, and -1.5% in adherents during that time period.

Therefore, the intent of the researcher is not only to teach a self-replicating discipleship program to Nazarene adherents in his own local congregation, but to include Nazarenes from other congregations as part of the re-digging process.

Convergence of the Researcher and the Context

The manual for the Church of the Nazarene has a statement that underscores the mission of this author's thesis project. This statement singularly articulates the heartbeat for the entire Holiness movement, and rightly should become the imperative impetus for all Spirit-filled believers. It reads, "The Church of the Nazarene...seeks the simplicity and spiritual power manifest in the primitive New Testament Church."¹¹ The "simplicity" referred to in this statement is the essence of Holiness; namely, a life that is set-apart to God. Beginning with John Wesley, the message of sanctification has been a mainstay in the Holiness movement. Holiness, or sanctification in the Church of the Nazarene, has been associated with a life of simplicity even before the denomination was birthed in 1908, and Nazarenes spoke of the blessings and potential of a life that was fully consecrated to God. In short, it was called a "simple" life because those thought to be sanctified were detached from worldly affections and devoted wholly unto God.

Over the years, however, the simple life became more complicated with rules and regulations that replaced a life of true holiness. Many Nazarenes, as well as other Holiness camps, formed "ritual (superficial) practices which reinforced the sense of

¹¹*Manual, Church of the Nazarene 2005-2009*, 39.

distinctive identity of their groups.”¹² It was not long until these “practices” became the distinguishing characteristic of sanctification. Jesus cautioned the Pharisees of His day about the same problem when He said, “thus invalidating the Word of God by your tradition which you have handed down” (Mark 7:13). Rules handed down from generation to generation became of greater value to many within the Holiness tradition than having a heart liberated from the tyranny of sin and being empowered for service. As a result of this distortion concerning sanctification, many Nazarenes lost confidence in the necessity and value of this biblical doctrine.

Another problem that was emerging in the early 1900s was the de-emphasis of “spiritual power” that was manifest in the primitive NT Church. When the Holiness movement broke into the 1900s, it was vibrant and filled with great spiritual energy. Saints of the era spoke of the fire of God, and of His glory resting upon the Holiness people. The founder of the Church of the Nazarene, Phineas F. Bresee, spoke of swallowing “fire” when he was baptized in the Holy Ghost.¹³ Signs, wonders, and manifestations were experienced, especially healing, and these practices were taught and practiced by early Nazarenes.¹⁴ But fear was settling upon the horizon of the Holiness

¹² James D. G. Dunn, “Romans 1-8,” in *Word Biblical Commentary*, ed. Bruce M. Metzger, vol. 38A (Waco, TX: Word Publishers, 1988), lxxi. Dunn actually referred to these practices as Boundary Markers; superficial boundaries for the Jews, namely circumcision, dietary laws, and Sabbath keeping.

¹³ Timothy L. Smith, *Called Unto Holiness, The Story of the Nazarenes: The Formative Years* (Kansas City, MO: Nazarene Publishing House, 1962), 97. Bresee’s baptism in the Holy Ghost is spoken of in Stan Ingersol, *Nazarene Roots* (Kansas City: Beacon Hill Press, 2009), 89.

¹⁴ Vinson Synan, *The Century of the Holy Spirit* (Nashville, TN: Thomas Nelson, 2001), 205. See also C. B. Jernigan, *Pioneer Days of the Holiness Movement in the Southwest* (Kansas City, MO: Nazarene Publishing Company, 1919). Jernigan, one-time District Superintendent of the Church of the Nazarene, tells of accounts where God’s power fell so strongly upon people they were unable to move, but lay upon the ground for hours. In one account, he tells about the power of God being so strong in a tent revival that people fell in their homes one mile away from the tent.

movement, and soon a “divorce” took place that squelched the emphasis on power in the Holiness camps. Stephen A. Seamands writes,

In the first two decades of the twentieth century a great divorce occurred among two groups of Evangelical Christians—Holiness and Pentecostal—the effects of which we are still suffering from today. In light of how much they had in common, the divorce between these two groups was entirely unnecessary...the deeper issue of the conflict revolved around the nature of the baptism of the Holy Spirit, a spiritual experience that both groups strongly believed in. Yet they could not agree as to the nature of that experience: Was the experience primarily about *purity* (cleansing from a heart divided between self and God) or about *power* (anointing for ministry and service)?¹⁵

The Azusa Street Revival in 1906 became the single event that sparked the greatest controversy between the Holiness and Pentecostal camps. Nazarenes, as well as the Wesleyan Methodist Church, the Salvation Army, the Free Methodist Church, the Church of God (Anderson, Ind.), and the Pilgrim Holiness Church rejected Pentecostalism.¹⁶ Bresee, along with several other outspoken Holiness preachers, protested to what they felt was sensational experiences in the Azusa Revival, especially speaking in tongues.¹⁷ Seamonds states, “Holiness people believed that Pentecostals

¹⁵Stephen A. Seamands, “The Great Divorce: How Power and Purity Got Separated,” in Randy Clark, ed., *Power, Holiness and Evangelism* (Shippensburg, PA: Destiny Image Publishers, 1999), 121. This book does an excellent job of demonstrating a theology of purity and power. The book purposefully combines Pentecostal, Holiness, and Evangelical contributors with the purpose of presenting a united front that we all need power, we all need holiness, and we all need the Word, to more effectively evangelize and expand the Kingdom. It shows the importance of the attempt to bridge the gap between not just the Pentecostal and the Holiness group, but also the gap with the Evangelicals.

¹⁶Synan, *The Century of the Holy Spirit*, 204.

¹⁷See C. J. Branstetter, *Purity, Power, and Pentecostal Light: The Revivalist Doctrine and Means of Aaron Merritt Hills* (Eugene, OR: WIPF & Stock Publishers, 2012), 226-231. Branstetter outlines a systematic theology written by A. M. Hills that specifically criticized the Pentecostals, particularly in their understanding and practice of tongues. Hill’s criticisms played a tremendous role in establishing a permanent division between the Nazarenes and Pentecostals.

promoted emotionalism and fanaticism, and they were afraid that the purity dimension of Spirit baptism would become lost in the process.”¹⁸

The inevitable result of this fear of emphasis led many to preach a message of form, but with no power. Seamands continues, “By their out-and-out rejection of the Azusa Street Revival and the Pentecostal movement, the Holiness people rejected one of the greatest moves of God in all history and missed out on the opportunity to participate in it and contribute to it. And in their ongoing efforts to distance themselves from Pentecostals (and later Charismatics), they have significantly downplayed the power dimension of the fullness of the Spirit...”¹⁹

As we came into the 1980s, the faction between purity and power seemed to be even more contentious. From this author’s experience, purity was taught in the Holiness camps at the exclusion of power, and we all but ridiculed anyone who spoke of supernatural power as a result of being filled with the Holy Spirit. Equally, Pentecostal and Charismatic camps were emphasizing the manifestations associated with the Holy Spirit, but seemed to be downplaying the necessity of heart cleansing associated with the baptism of the Spirit.²⁰ We ended the 1900s with what appeared to be an inseparable divide between these two camps.

Presently, the doctrine of sanctification is being taught in many Holiness circles at the exclusion of the empowering work of the Holy Spirit which enables believers to

¹⁸Seamands, “The Great Divorce,” 130.

¹⁹Ibid., 131.

²⁰This idea is stated in an unpublished manuscript by William L. De Arteaga, *Forging a Renewed Hebraic and Pauline Christianity*, 452. His conclusion concerning the fallout of many in the Charismatic Renewal is that they tossed out Wesleyan Holiness in fear of legalism, but in the process the proverbial statement came true: they threw the baby out with the bath water.

replicate the lifestyle of Jesus Christ through the *charismata*. While this assessment might be overstating the issue, the problem still remains: the simplicity and spiritual power that was manifested in the primitive NT Church is no longer the water mark for many Nazarene churches in the US. The divorce between the Holiness and Pentecostal movements has not only left the message of sanctification fuzzy and ambiguous, but errors have developed in emphasizing the message of purity or power at the exclusion of the other. As someone once said, “If you have only the Word (purity), you will dry up. If you have only the Spirit (power), you will blow up.”²¹ The only possible way to “grow up,” then, is to fuse both purity and power together in an inseparable bond.

This desire to see these essential elements effectively fused in our Christian life is where the author and his project converge. He not only has a passion deep within his heart concerning the fusion of Word and Spirit, but He has received a call from God to see this fusion occur through a discipleship training course. When the Apostle Paul was reporting on his ministry to the Gentiles, he stated that he had every reason to glory in Christ Jesus (see Rom. 15:17-19). When he ministered to the Gentiles, he did so with mighty signs and wonders as he preached the gospel. What is most impressive in this report is that Paul said that it resulted “in the obedience of the Gentiles by Word and deed.” In other words, the obedience of the Gentiles included the integration of the Word (purity) and deed (power). Apparently those two aspects were central to Paul’s ministry, and he imparted that union to those he ministered. This author desires to do the same because he is called to such a task, and to do so within his immediate and extended context. Frankly, the gospel will never be complete without the integration of Word and

²¹Jim Cymbala, *Fresh Wind, Fresh Fire* (Grand Rapids, MI: Zondervan, 1997), 152.

Spirit. Jack Hayford once said, “Let us decide now to commit ourselves to a supernatural ministry, disciplined by a crucified life.”²² Well said, and that statement is at the heart of the convergence for this author and his project.

²²Quoted in Clark, ed., *Power, Holiness and Evangelism*, 132.

CHAPTER TWO

THEORETICAL FOUNDATION

One cannot sidestep the biblical foundation of Word and Spirit. It is a pattern in the Bible starting with the Old Testament (OT) and ending in the NT. The challenge to all readers of the Bible is to examine the Scriptures with no predisposed biases. Often, in the exposition of the Scriptures, the central mission of the Bible is de-emphasized due to Protestant traditions.¹ Setting aside all predispositions, the “emphasis of the Bible is to hear and heed God’s voice and imitate Jesus.”² Imitating Jesus therefore is to exemplify Word and Spirit.

The purpose of this section of the thesis is to lay a biblical foundation for the necessity of Word and Spirit to be recaptured and embraced within the present day church and, more specifically, the Holiness movement. This style of ministry will be exemplified in a practical project, demonstrating its viability when tested. Before detailing the project, however, we will briefly define both, Word and Spirit. After forming the foundation on these definitions, we will then take a panoramic tour through the Scriptures to recognize how fluently these concepts are voiced in God’s Word.

¹Ruthvan, *What’s Wrong*, 2. MS.

²Ibid.

The Biblical Foundation

In Matthew 22:29, Jesus said that the Sadducees were mistaken; literally they were being led astray.³ This reference actually means to be in a state of confusion, “to cause to stagger and wander about” because one is so badly misled and on the wrong road altogether.⁴ The reason for this staggering state was twofold; they knew not the Scriptures or the power of the Spirit. Let us examine these two points. First, they did not know or understand the Scriptures. Other than the writings of Moses, the Sadducees did not adhere to sacred writings and put little credence in the words of Jesus. Unlike the Bereans in Acts 17:11 who studied and searched the Scriptures daily, the Sadducees simply were being taken down the wrong road because of their ignorance of truth. Jesus’ rebuke toward the Sadducees was leveled against their ignorance of the written and proclaimed Word.

The Apostle Paul gives clear instructions to a young pastor in Ephesus by stating, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Tim. 3:16-17). The point of this verse simply states that all ministries must be grounded on a thorough understanding of the Scriptures. The early Church was devoted to a body of doctrine (Acts 2:42), and Paul instructed young Timothy to hold tightly to the doctrine imparted to him (1 Tim. 4:16). Doctrine was essential to the early Church, and the thirty references to that word in the NT represent an active sense of

³Gerhard Kittel, Gerhard Friedrich and Geoffrey William Bromiley, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964), 6:234. Referred to as *TDNT* hereafter.

⁴*Ibid.* See also Barclay M. Newman and Philip C. Stine, *A Handbook on the Gospel of Matthew*, (New York: United Bible Societies, 1992), 690.

instruction, speech, and exhortation that shaped the lives of so many early believers.⁵

This same sense must still shape the lives of God's people today. Without an understanding of doctrine, ministry will be like a kite that falls aimlessly to the ground for the lack of a "wind" from the inspired Word. Like the Sadducees, we will all be sorely misled and taken down a wrong road if we do not adhere to biblical truth.

A tragic event took place around 64 A.D., when Nero burned most of Rome and then blamed it on Christians.⁶ This event prompted a mass exodus in the Church at Ephesus, and it opened the door to infiltrating heresies. Because of the growing threat, Paul emphatically charged Timothy with special instructions in 2 Timothy to remain loyal to the Word against false teachers.⁷ Paul's appeal is for doctrinal soundness, which actually began in 1:13, and now he challenges Timothy to thwart the advance of any heresy in Ephesus by preaching the Word.

I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the Word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths. But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry (2 Tim. 4:1-5).

⁵Horst Balz and Gerhard Schneider, eds., *Exegetical Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans Publishing Company, 1990), 1:319.

⁶There is a good historical and biblical resource that unfolds the events between 1 and 2 Timothy, and then continues to lay the foundation for 2 Timothy. The book is Rick Renner, *Living in the Combat Zone*, (Tulsa, OK: Albury Publishing, 1989). Renner recently completed an excellent resource on the history of the Seven Churches in Revelation which includes a thorough historical background of the city, and Church in Ephesus entitled *A Light in Darkness* (Tulsa, OK: Teach All Nations, 2010).

⁷Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Grand Rapids, MI: Baker Academic, 1994), 785.

The threat of heresy was aroused in Ephesus because sound doctrine was being replaced by fear, defections, and desertions.⁸ Holding to sound doctrine was a challenge for Timothy, and it continues to be a concern for the modern day Church. The only sure combat against such a threat is a solid, thorough exposition of the Word of God. Perhaps we should strive, rather than to *tickle* men's ears, to make men's ears *tingle* with the Word as Samuel did when God gave him revelation in 1 Samuel 3:11. Or perhaps we should pray that God anoints our lips as He did Peter's on the day of Pentecost so after we preach the Word, hearts will be "pierced" (Acts 2:37). This word, *pierce*, is only found here in the NT, and it tells us people's hearts were sharply stung to the point that action was required.⁹ We must be a people of the Word; the Scriptures must be understood, embraced, and preached, or we set ourselves up to becoming fallacious and ineffective.

The second part to Jesus' rebuke toward the misguided Sadducees (Matt. 22:29) was that they failed to understand the "power of God." The word power is *dunamis* (δύναμις), which is a miraculous power, or the capacity to perform an extraordinary ability.¹⁰ *Dunamis* is a power not orchestrated by human talent or abilities; rather, it is a power generated by the Holy Spirit. Gordon Fee writes, "In contrast to the common understanding of contemporary believers, first-century believers understood—and assumed—the Spirit to be manifested in power."¹¹

⁸Fee, *God's Empowering Presence*, 785.

⁹A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997), Acts 2:37.

¹⁰Kittel, Friedrich and Bromiley, *TDNT* 2: 284.

¹¹Fee, *God's Empowering Presence*, 35.

In the context of Matthew 22:29, the Sadducees possessed an ignorance of the power of God in their “failure to believe that God would raise the dead,” writes John Nolland, “but more pointedly in their failure to anticipate the grandeur of the resurrection future that God intends for all his people (see v. 30).”¹² But even beyond that debacle is the implication the Sadducees did not believe in the power of God manifested in Jesus’ earthly ministry, and this disbelief caused many needless debates with Jesus.

Jesus emerged out of the wilderness in the “power of the Spirit” (Luke 4:14). His message in Nazareth on the Sabbath while standing in the synagogue was, “The Spirit of the Lord is upon Me...” (Luke 4:18). The Spirit flowed through Jesus in profound power that enabled Him to preach, heal, liberate, and recover the sight of the blind. Beyond that expression of the Spirit being upon Him, the Bible says that Jesus “went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people” (Matt. 4:23). His ministry of *deeds* was the work of the Holy Spirit manifesting through Him. James Dunn says, “Jesus was charismatic in the sense that He manifested a *power* or *authority* which was not His own, which He had neither achieved nor conjured up, but which was given Him, His by virtue of the Spirit/power of God upon Him.”¹³

¹²John Nolland, *The New International Greek Testament Commentary: The Gospel of Matthew* (Grand Rapids, MI: W.B. Eerdmans & Paternoster Press, 2005), 904. Referred to as *NIGTC* hereafter.

¹³James D. G. Dunn, *Jesus and the Spirit* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1975), 87. When using the term “charismatic” in this thesis, it does not mean a movement, church, or denomination. The word is derived from a Greek word, “*charis*,” which means grace. To function charismatically, then, simply means living in the power of God’s grace, which generally includes functioning in the “*charismata*,” the plural for spiritual gifts, i.e., God’s graces, favors, or bestowments. See W.T. Purkiser *The Gifts of the Spirit* (Kansas City, MO: Beacon Hill Press, 1975), 17. Purkiser was a prominent writer in the Church of the Nazarene, and here he writes, “In the New Testament use of the term, all Christians are charismatic.” For a fuller description, see Howard Snyder, *The Divided Flame: Wesleyans & The Charismatic Renewal* (Eugene, OR: WIPF & Stock, 1986), 11-18; James D. G. Dunn, *Jesus and the Spirit* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1975). Dunn provides an excellent exposition that defines the charismatic nature of Jesus and the Church.

The blessing of this (*dunamis*) power is that it is made available to all of Jesus' followers in the baptism with the Holy Spirit. Prior to Pentecost, Jesus told His disciples "...I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high" (Luke 24:49). Jesus told them to "stay," a message which was an essential command; they were to remain, tarry, and go absolutely nowhere until they were endued with this power. In other words, they were not rightly clothed for ministry until they were empowered with the Holy Spirit.

This power that the early Church was clothed in made them impervious to forces that worked against them, and it grew this fledgling Church well beyond the city walls of Jerusalem. Professor of History at Yale University, Ramsay MacMullen, wrote that these early believers possessed a power which transformed people amidst a Roman pantheon; the undeniable power of the NT Church led secular, paganized people to "confess the one and only God of the Christians."¹⁴ His book documents unparalleled stories of Christians demonstrating a power that was supreme to the false gods people worshipped in Rome during the first few centuries. Randy Clark points out, "This discovery of the preeminence of power evangelism in the first centuries of the Church was not the conclusion of a Charismatic Christian historian trying to prove a point, but that of a secular historian from Yale."¹⁵

Our belief today in the promise of power must extend beyond creeds and sacraments. We must believe in, and be baptized with, the power of the Holy Spirit. Dunn accurately states, "For the power which anointed Jesus, which gave Jesus' mission its

¹⁴Ramsay MacMullen, *Christianizing the Roman Empire A.D. 100-400* (New Haven: Yale University Press, 1984), 26.

¹⁵Randy Clark, ed., *Supernatural Mission: The Impact of the Supernatural on World Mission* (Mechanicsburg, PA: Global Awakening, 2012), 17.

power and effectiveness, is the same power that believers now experience.”¹⁶ Ministry will be fruitless until we are armed with power; we will not only fail to bear fruit and conquer the power of the flesh, but we will fail in being the kinds of witnesses for God that only comes when power is manifested through our lives after the Holy Spirit fills us (Acts 1:8). And most certainly, we will be unable to represent the kingdom of God with extraordinary abilities because “...the kingdom of God is not in word but in power” (1 Cor. 4:20).

Jesus’ rebuke in Matthew 22:29 represents a warning to all present-day believers. We must understand and embrace the Scriptures (Word) as well as the power (Spirit) of God. Both are essential, and both must function in tandem through our lives and throughout our ministries. Otherwise, we run the risk of being easily led astray like the Sadducees, and we will deceive ourselves by not being doers of God’s word (James 1:22).

The Fusion of Word and Spirit in the Old Testament

While the actual words (Word and Spirit or Word and deed) may not be specifically used in passages referenced in the OT, the concept or implication is still observable. We begin with Genesis 1:1-5 as a prime example of the implication of Word and Spirit working together. This passage describes how the Spirit of God present before the creation was affected and how God spoke forth his Word to create the elements of creation. In like manner, the NT describes creation by telling us, “In the beginning was the Word, and the Word was with God” (John 1:1). There is an active role that the Spirit

¹⁶James D. G. Dunn, *Jesus, Paul, and the Gospels* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2011), 109, 179.

has in creation. While the Word is present, that Word (He) does not stand alone, rather “the Spirit of God was moving over the surface of the waters” (Gen. 1:2). The immediate “agency of the Spirit, by working on the dead and discordant elements, combined, arranged, and ripened them into a state adapted for being the scene of a new creation.”¹⁷ How interesting that the Bible opens with the combination of the Word and Spirit working in cooperation to initiate life. One could argue that regeneration, the very essence of soteriology, is present in this creation act.

In Exodus 18, we observe that the task of leading the Israelites is taking its toll upon Moses. His father-in-law, Jethro, gives him sound advice in Exodus 18:20, “...teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do.” Jethro is giving Moses a twofold task. First, Moses is to teach them the laws (the Word of God). He is to make known to the people the ordinances of the Lord.¹⁸ Moses is to help them comprehend the statutes of God, which literally is God’s instruction or doctrine.

The second part of this task is to plainly teach the Israelites what they were to do. This important responsibility is the practical expression of the law; Moses is giving them life application on how God’s Word should be practiced. In other words, it will not suffice merely hearing the Word of the Lord; they had to put it on display. This twofold assignment demonstrates teaching the Israelites about God’s Word and how to effectively demonstrate that Word in lifestyle. The law, or doctrine of God, was to be activated

¹⁷Robert Jamieson, A. R. Fausset, and David Brown, et al., *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Gen. 1:2.

¹⁸Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002), 377.

through each Israelite's life. We might say the law needed to be "fleshed out" for all to see in practical, effective deeds.

In Joshua chapter one, Joshua is given marching orders prior to crossing the Jordan. The Lord speaks to him in verse eight and says, "This book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success" (Josh. 1:8). The Lord is stating clearly that Joshua must hold tenaciously to the Word; he must memorize it and meditate on it; he must remain devoted to God's instructions and teachings. Joshua cannot let God's laws out of his sight, and in doing so, there is a promise that Joshua will be prosperous, which means that he will be strong, effective, and powerful as a result of his loyalty to the Word. Once again, there is a unique blend between embracing the Word of God and its outward result evidenced in one's life. Concerning Joshua, his dedication to the law, God's unchanging Word, and his willingness to embrace that Word, guaranteed him a thriving and effective lifestyle.

Jehoshaphat is another example of one who was dedicated to the Word, or the law of God, in such a way that it brought reformation to Judah. He removed idols from the people (2 Chron. 19:3); he brought the people back to the Lord (v. 4); he established judges over the cities, required that they fear the Lord in their judgments and take no bribes or show partiality (vs. 5-7). Jehoshaphat charged the people to act faithfully and in fear of the Lord (v. 9), and to act resolutely (v. 11). Regardless of a harsh rebuke that Jehoshaphat received for his alliance with Ahab, he was blessed with the presence of the Lord because he walked in the former ways of his father, David, and did not seek the

Baals (2 Chron. 17:3). Most importantly, Jehoshaphat dedicated himself to the commandments of the Lord (2 Chron. 17:4).

When the people of Moab, Ammon, and others besides the Ammonites came to battle against Jehoshaphat, it is no surprise to note what he instructs the people to do. His response to impending doom is classic, “O our God, will You not judge them? For we are powerless before this great multitude who are coming against us; nor do we know what to do, but our eyes are on You” (2 Chron. 20:12). Jehoshaphat’s dedication to God, and to His commandments (God’s Word), was reciprocated with the power and presence of God manifesting on his behalf. We read in 2 Chronicles 20:14 that in the midst of the assembly the Spirit of the Lord came. A prophetic word came through Jahaziel and God’s people were not only spared, but God gave Jehoshaphat rest from war all his days of leadership. We see, yet again, the combination of our dedication to the Word of God and the outward effect that devotion has on our lifestyle in terms of a manifesting power. Jehoshaphat set the example for his people; honor the Lord by adhering to His commandments and the Spirit of the Lord will show up and defend you. Panic turned to praise in the people of God because a leader exhibited a picture of how Word and Spirit should function.

Ezra is another example of Word and deed being demonstrated. After the Jews returned from Babylon, King Artaxerxes gave Ezra permission to come to Jerusalem. Almost as soon as he arrives, Ezra had “set his heart to study the Law of the LORD and to practice it, and to teach His statutes and ordinances in Israel” (Ezra 7:10). We see an individual who sets his heart to embrace the Law (God’s Word) or the Torah. Ezra was firm in his devotion to the Word of God, and he purposed his rest only in God. But his

devotion to the Word went beyond quiet study; it became practical, so in Ezra 7:10 we read that he “practiced” the Word. Ezra *performed* God’s Word; it got activated in and through his life. The Word became “an ethical response to God; it got evidenced in demonstrable acts.”¹⁹ Ezra, and the people of God, became “doers” of the Word (James 1:22). The Law was personified in practical lifestyle, and the result was the hand of the Lord rested upon the people of Israel (Ezra 8:22).

A final example in the OT where Word and Spirit are interactive is at the valley of dry bones. In Ezekiel 1:3, we learn that the Word of the Lord came directly to Ezekiel. He heard and obeyed the Word of the Lord. His appearance before a valley of bones is the result of his compliance with that Word as is his willingness to preach before a dead audience. It is no stretch of the imagination to state that this priest was a man of the Word. But the story gets interesting when Ezekiel is told to prophesy before this dry heap, and now it is time to put God’s Word into action; this moment was the time when faith had to become activated. Ezekiel was about to demonstrate that “nothing is impossible with God, an image of Christian faith which believes in the coming general resurrection of the dead, in spite of all appearances against it, because God has said it (John 5:21; Rom. 4:17; 2 Cor. 1:9).”²⁰

What happened in Ezekiel chapter 37 has been retold in congregations and Sunday School classes around the world. But the resounding truth from this event is that a dedication to the Word must become activated by faith, and when that investment is made, the Spirit always shows up in some profound, and even miraculous, ways. Ezekiel

¹⁹Thomas E. McComiskey, "1708 מִצְוָה", in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Jr. and Bruce K. Waltke (Chicago: Moody Press, 1999), 2:701.

²⁰Jamieson, Fausset, and Brown, et al., *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Ezek. 37:3.

certainly could journal at the end of the day that he witnessed the powerful combination of Word and Spirit working in cooperation. He was privy to seeing a scattered pile of dry bones unite and become an army filled with the Spirit of the living God, a sight and experience that most certainly marked him for a lifetime.

The Fusion of Word and Spirit in the New Testament

Let us now turn our attention to the NT, noting the occurrences of how the Word and Spirit function harmoniously. Beginning with the commission accounts, we see that Jesus says, “Go into all the world and preach the gospel” (Mark 16:15). He then gives a necessary part of fulfilling this commission when He adds, “teaching them to observe all that I commanded you” (Matt. 28:20). To properly fulfill the Great Commission, we must integrate Word and Spirit. Obviously, in order to teach people to observe Jesus’ commandments, we must utilize the Bible, God’s Word. Making disciples of all people requires the use of the Scriptures because it is “profitable for teaching, for reproof, for correction, for training in righteousness” (2 Tim. 3:16).

Fulfilling the Great Commission, however, involves more than simply teaching people God’s Word. We equally fulfill Jesus’ commission by deploying them into the streets to heal the sick or cast out demons (Matt. 10:8). When Jesus commissioned us, He stated that certain miraculous signs would emanate from those who followed Him (Mark 16:17-18). When Jesus’ disciples preached the Word, supernatural power accompanied their efforts (Mark 16:20). We should expect no less today in fulfilling the Great Commission; we must teach others the Word and expect miraculous results through the power of the Holy Spirit to accompany us.

Certainly we are not advocating that these signs, miracles, and gifts, are not meant to replace the preaching of the gospel or teaching the Bible; rather, supernatural power accompanies the preacher as an expression of the gospel.²¹ The point is, the commission accounts demonstrate the perfect blend of Word and Spirit working together.

Word and Spirit were evident in the early Church too, for we note that they were devoted to the apostles' teaching (Acts 2:42). These early believers adhered to these instructions, but their adherence to those instructions was not mere form or lifeless devotion to creeds. Their devotion to God's Word was activated through "many wonders and signs" (Acts 2:43). Some might suppose that these miraculous displays were limited to the Apostles only, but we also note that Stephen and Philip displayed miraculous signs, and they were not Apostles (See Acts 6:8 and 8:6). Moreover, Jesus promises that power is the result of being filled with the Holy Spirit (Acts 1:8), and the baptism with the Holy Spirit is not limited only to the early Apostles and Christians.

The Apostle Paul's account of his ministry from Jerusalem to Illyricum is a prime example of Word and Spirit working together. Paul says in Romans 15:17-19,

Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.

Paul noted that he "fully" preached the gospel of Christ, a word that indicates that he left nothing out; he completed his call to replicate the message of Christ in his presentation of

²¹Ruthven, *On the Cessation of the Charismata*, 11.

the gospel.²² What did that include? It included the power of signs and wonders, and the power of the Holy Spirit being displayed in charismatic activities. One might argue that the gospel presentation is left deficient without these kinds of events surrounding our preaching (see Mark 16:17-18).

Paul's dedication to God's Word and his efforts in preaching that Word included signs; his message was not merely words spoken but miraculous demonstrations. His preaching went beyond mere speech, but included the "display of miracles, the dead raised, devils cast out, blind healed, and the lame that walked; these all spoke of the Holy Spirit who worked through Paul's message."²³ The end result of Paul's ministry to the Gentiles is that they responded in Word and deed themselves; they embraced the Word; and they exhibited the Word through mighty works in their own lives. This evidence strongly calls for the combination of Word and Spirit to be displayed in our gospel presentations.

Another area in Paul's ministry where Word and Spirit are displayed together is during his ministry to Corinth. Paul says in 1 Corinthians 2:1-5,

And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. I was with you in weakness and in fear and in much trembling, and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God.

²²Kittel, Friedrich and Bromiley, *TDNT*, 6:297.

²³John Chrysostom, "*Homilies of St. John Chrysostom, Archbishop of Constantinople, on the Epistle of St. Paul to the Romans*", trans., J. B. Morris, W. H. Simcox and George B. Stevens, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series, Volume XI: Saint Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans*, ed. Philip Schaff (New York: Christian Literature Company, 1889), 544.

Paul came to Corinth in the knowledge of the Word; he knew first hand Jesus Christ, and Him crucified, because of the encounter he had experienced with Christ while on the road to Damascus (Acts 9:1-6). Moreover, when Silas and Timothy joined Paul in Corinth from Macedonia, we are told that Paul abandoned the occupation of tent making, and he “devoted himself completely to the Word” (Acts 18:5). Paul was able to reason, in and out of the synagogues, with Jews and Greeks because of his knowledge and dedication to the Word of God.

However, while in Corinth, Paul realized that he was surrounded by a Greek culture that prided itself in eloquent oratory. So Paul employs the power of the Holy Spirit through his preaching in order that people’s faith would not rest on his wisdom or rhetorical abilities, but rest completely on the power of God. “Paul repudiated the sophistic method of ‘presenting himself’ when he came to Corinth,” writes Thiselton, and he “demonstrated the power of God.”²⁴ The Word of God essentially went on display through the miraculous power (*dunamis*) of the Holy Spirit so that a Greek culture could attest to the fact that this gospel Paul preached was not foolishness, but the “power of God” (1 Cor. 1:18). The good news for us all is that this same miraculous power can still accompany the preaching of divine truth.

Paul alludes to the fact that power can be demonstrated through all believers today when he says in 1 Corinthians 1:6-7, “...Christ was confirmed in you so that we are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ.” The context of this passage tells us that the day of our Lord is approaching, a day in which we will all be presented before the Father. But until that day occurs, no Spirit-filled believer

²⁴Anthony C. Thiselton, *NIGTC: The First Epistle to the Corinthians* (Grand Rapids, Mich.: W.B. Eerdmans, 2000), 205.

is deficient in the gifts (*charismata*) to accompany the teaching and communicating of God's Word as we wait for Christ's return.

The Thessalonian Church is yet another example of where Word and Spirit converge. Paul states, "For our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction..." (1 Thess. 1:5). Evidently full conviction occurred when the preaching of the Word was accompanied by miraculous power. The Word and Spirit made a tremendous impact on this young congregation, for they not only turned from idols to serve God, but God's Word began to work through their faith in active displays of power (1 Thess. 2:13).

There is yet another passage which communicates the necessity of Word and Spirit. In 2 Timothy 3:5, we read of the Church "having a form of godliness, although they have denied its power." This verse follows Paul's list of evil deeds that will manifest in the last days. Apparently, the inauguration of these unthinkable sins that Paul identifies in 2 Timothy 3:2-4 is that believers will not hold to the truth. Paul says, "For the time will come when they will not endure sound doctrine...they will turn away their ears from the truth, and will turn aside to myths" (2 Tim. 4:3-4). This choice of myths is an absolute rejection of the truth; a spurning of the very doctrine and Holy Scriptures in which Timothy was schooled from childhood (2 Tim. 3:15). The seriousness of such an action is why Paul challenged this young pastor not to forsake or abandon the preaching of the Word (2 Tim. 4:2).

Yet another problem assailed, and it was holding to the form or structure of godliness while at the same time denying its power. The word "deny" actually means that

these believers would refuse, say no, or disavow the reality they profess.²⁵ In other words, Paul is stating in the last days there will be Christians who will be content with an appearance of religiosity but reject the miraculous power that is available to them.

The “perfect tense of ‘denying’ (lit. “having denied”) suggests that they had denied the truth of Christianity and continued to do so.”²⁶ The paramount problem is that these Christians *continued* to live in their powerlessness, as if it were acceptable. It is interesting to note within the immediate context that Paul exhorts Timothy about the resistance of Jannes and Jambres (2 Tim. 3:8) who resorted to sorcery and divination while in the courts of Pharaoh (see Exod. 7:11). Apparently, if we resist the power of God, we simultaneously are opening the door to the power of the enemy.

We also might note the two areas that Paul specifically challenged Timothy. First, he was to “preach the *Word*” [emphasis mine] (2 Tim. 4:2). In other words, do not forsake the truth of the Scriptures, for “all Scripture is inspired by God...” (2 Tim. 3:16). Second, he must “kindle the *gift* of God” [emphasis mine] (2 Tim. 1:6), because “God has not given you a spirit of timidity, but of power...” (2 Tim. 1:7). This young pastor was to remain true to the Word and the power of the Spirit; he was to fulfill his ministry with the practice of preaching the Word of God and manifesting his spiritual gifts.

The last passage that correlates Word and Spirit is James 2:14-17 which says,

What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? If a brother or sister is without clothing and in need of daily food, and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not

²⁵George W. Knight, *NIGTC: The Pastoral Epistles* (Grand Rapids, Mich.: W.B. Eerdmans & Paternoster Press, 1992), 432. See also Kittel, Friedrich and Bromiley, *TDNT*, 1:470.

²⁶Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus: The New American Commentary*, vol. 34 (Nashville: Broadman & Holman Publishers, 2001), 226.

give them what is necessary for *their* body, what use is that? Even so faith, if it has no works, is dead, *being* by itself.

James is stating that there will be an expression to faith that is outward and overt, otherwise faith is dead. *Works* in this passage extends beyond mere labor and speaks of lifestyle and service to God. When Jesus spoke of duplicating His works in John 14:12, He was referring to His lifestyle, His actions that personified His relationship to the Father. Among other things, those actions included teaching, proclaiming the gospel of the kingdom, and healing every kind of disease and sickness (Matt. 4:23; 9:35). When Jesus sent His disciples out, He commissioned them to do the same works (Matt. 10:7-8).

The passage in James utilizes an example of a person in need of clothing and food. Any believer, who is faith-filled, one who adheres to the Word of God, will be moved by his understanding of God's Word to implement it in zealous action. Anything short of that type of response indicates that a person's faith is dead. To go a step further, Jesus stated that such a person would be subject to everlasting punishment because in reality, failing to minister to someone at such a practical level, they were failing to minister to Jesus (see Matt. 25:31-46). Once again, faith without the accompanying deeds is dead.

The implication of this passage is sobering because the same might be said if we neglect to pray a prayer of faith for someone who is in need of healing (see James 5:14-15). Just as neglecting to give someone food or clothing might be symptomatic of dead faith, so refusing to offer a prayer of faith for the sick might illustrate the same condition. The point is, faith will be demonstrative, whether the person clothes someone, feeds them, cast out demons, or anoints them with oil. Faith, without works, is dead; the Word

that we embrace and hold so dear to our hearts must be demonstrated in actions through our hands. We simply must become “doers of the Word” (James 1:22).

Concluding Thoughts on Word and Spirit

There is an interesting correlation between the fruit and function of the Holy Spirit in the Bible. In Galatians 5:22-23, Paul identifies nine fruits that result from the Holy Spirit’s activity in our lives. Biblically, walking in the Spirit, as well as being filled with the Spirit, will be manifested by these characteristics. The function of the Spirit is evident in 1 Corinthians 12:8-10 where Paul identifies nine gifts. These gifts, as well, are the result of being filled with the Spirit. Paul calls these gifts the “manifestation of the Spirit” (1 Cor. 12:7).

The fruit of the Spirit has generally been viewed as character based virtues necessary for Spirit-filled people to manifest. Scholars within the Holiness movement often point to the fruit of the Spirit as visible, essential characteristics of a sanctified life which takes precedence over the functions (gifts) of the Spirit. One such writer states, “Although Paul accepted the prevailing view of the Early Church, that the presence and activity of the Spirit were evidenced by supernatural gifts, he recognized that these were not necessarily an evidence of moral character. Thus, he placed a higher value on the fruit of the Spirit, which directly relates to ethical and moral qualities.”²⁷ Is that really the point Paul was making? In actuality, the Apostle Paul underscored the necessity of moral character *and* supernatural gifts to be pervasive within the Church.

²⁷R. E. Howard, “Galatians,” in *Beacon Bible Commentary*, ed. A. F. Harper and Ralph Earle, vol. 9 (Kansas City, MO: Beacon Hill Press, 1965), 103.

Another prominent theologian in the Church of the Nazarene writes, “The normative and distinctly Christian experience of the Spirit is found more in the fruit of the Spirit than in the gifts of the Spirit.”²⁸ This statement, like the aforementioned one, reflects the sentiments and mindset of many in the Holiness movement. Consequently, we tend to gravitate toward embracing the fruit of the Spirit while leaving our understanding and activation of the gifts dormant.²⁹

However, to underscore one list over the other suggests they are in conflict with one another when, biblically, they both are necessary. “The body of Christ is only effective,” says Robert Tuttle, “when the gifts are manifested in the context of the fruit.”³⁰ The fruit and function both manifest the Spirit’s activity in our life. Most certainly the fruit of the Spirit indicates virtue and character qualities of our life. But the functions (gifts) of the Spirit are just as essential for the common good of the entire body of Christ (1 Cor. 12:7); that purpose is why we are told to desire earnestly spiritual gifts (1 Cor. 14:1). If the entire body of Christ is not filled with the character of Christ (fruit) and ministering with the diverse abilities (gifts), the result, writes Dunn, “is a grotesque parody of the body.”³¹ The body of Christ will actually be out of proportion and ineffective if we try to delineate between the fruit and function of the Spirit.

²⁸H. Ray Dunning, *A Layman’s Guide to Sanctification* (Kansas City, MO: Beacon Hill Press, 1991), 48.

²⁹It is not the intent of this researcher to cast a negative light on anyone’s character, nor sound harsh or unnecessarily critical toward those in the Holiness camp. However, the statements made by these authors demonstrate the necessity of developing a biblically based, self-replicating discipleship curriculum that demonstrates the fusion of the fruit and function of the Spirit—and to do so within the Holiness movement.

³⁰Robert G. Tuttle, *Sanctity Without Starch: A Layperson’s Guide to a Wesleyan Theology of Grace* (Anderson, IN: Bristol Books, 1992), 152.

³¹Dunn, *Jesus, Paul, and the Gospels*, 178.

This existing contention in the Holiness movement between the fruit and function of the Spirit is analogous to the battle between Word and Spirit addressed in this thesis, and it is why a project such as *FSLS* is going to be proposed. While there might be those within the Pentecostal and Charismatic circles who downplay the power of the Spirit, fear and suspicion seem to arise more from those within the Holiness camps simply because the Word (Holiness and character) is perceived as being more necessary than the miraculous display of (*dunamis*) power. Nearly twenty five years ago, a United Methodist evangelist wrote, “If the deep, solid theological roots of the Holiness movement could be wedded to the liberty and dancing joy of the Pentecostal-charismatic experience the result might well be a new Great Awakening.”³² Perhaps it sounds a bit grandiose to state, but we need a new Great Awakening in the Holiness movement and part of that process is to wed the fruit and functions of the Spirit.

In John 1:32, John observed that the Spirit descended upon Jesus like a dove. Many churches around the world rightly use the dove as a symbol for the Holy Spirit. Perhaps it is time to allow the dove to fly with both wings! Word and Spirit, fruit and function, character and *charismata*, could possibly represent the two wings of that dove. In order for the dove to move and operate properly in our lives and the Church, both wings need to be allowed to function. That union, Word and Spirit, should be the desired goal of all believers regardless of what camp in which they reside. Let us agree with the prayer of the Apostle Paul, “Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the *power* that works within us [emphasis mine]” (Eph. 3:20).

³²Mark Rutland, *The Finger of God: Reuniting Power and Holiness in the Church* (Wilmore, Kentucky: Bristol Books, 1988), 10.

The Historical Foundation

An examination of church history justifies the research goal of this project by supporting the fusion of Word and Spirit historically. Although weakened and threatened, the combination of Word and Spirit was never historically extinguished. We will turn our attention the historical foundation.

John Wesley has been commonly understood as the father of the Holiness movement.³³ An ardent student of the Scriptures and a strong advocate of doctrine and form, Wesley found himself challenged by the peace and presence of God that rested upon a group of German Moravians.³⁴ Wesley observed a *power* manifesting through these Moravians amidst a storm that caused many to scream-out in panic and fear. Haunted by the reality of the presence of God they possessed, Wesley pressed into God with deep repentance. It was not long until he experienced the infamous Aldersgate encounter where his heart was “strangely warmed.”³⁵ Later a second, deeper work of grace (known as entire sanctification) occurred, an experience that seemed to meld Word and Spirit in his life.

After Wesley’s experience, a Moravian style love fest took place in which Wesley recounts,

As we were continuing insistent in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of

³³Paul M. Bassett and William M. Greathouse, *Exploring Christians Holiness*, vol. 2 (Kansas City, MO: Beacon Hill Press, 1985), 9.

³⁴John Wesley, *The Works of John Wesley* (Kansas City, MO: Beacon Hill Press, 1986), 1:21-22.

³⁵*Ibid.*, 1:103.

his Majesty, we broke out with one voice, “we praise thee, oh God, we acknowledge thee to be the Lord.”³⁶

This instance is just one of many where the power of God fell on Wesley after his contact with the Moravians.³⁷ Wesley’s life was never the same after his encounter with God and his connection to the Moravians, and his life and ministry personified Word and Spirit.

It would be difficult to overestimate the influence that Wesley had in bringing renewal to England. Archbishop Davidson observed, in 1928, that Wesley practically changed the outlook and even the character of the English nation; in 1922, British Prime Minister Lloyd George said the Wesleyan movement was responsible for a complete revolution affected in the whole country of Wales, and it was impossible to explain nineteenth century England without first explaining Wesley.³⁸ In fact, George went on to state that one cannot understand twentieth century America if he or she does not understand Wesley.³⁹

What made Wesley so influential? For one thing, unlike many theologians of his era, Wesley actually spent time “doing the stuff,” and his teachings took on a personification which transformed many around him in practical and supernatural ways.⁴⁰ But for another, Wesley’s understanding of entire sanctification was spelled out in his *Plain Account of Christian Perfection* and brought to light what many devotional writers

³⁶Wesley, *The Works*, 1:170.

³⁷See Steve Beard, *Thunderstruck: John Wesley and the Toronto Blessing* (Wilmore, KY: Thunderstruck Communications, 1996). Beard highlights from Wesley’s journals a number of divine encounters that Wesley and his companions experienced.

³⁸Michael L. Brown, *The Revival Answer Book* (Ventura, CA: Renew Books, 2001), 15.

³⁹*Ibid.*

⁴⁰Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, (Grand Rapids, MI: Baker Academic, 2011), 1:383.

before him had attempted to articulate.⁴¹ The experience of entire sanctification was more than a doctrine; it was an experience that filled a believer's heart with pure love which was directed toward God and man, and enabled the believer to walk in true Holiness because there was a propensity toward righteousness which overcame the lusts of the flesh.⁴² However, this Holiness was more than form and dry creedal statements. Wesley put legs to his understanding of Holiness, and it spawned a movement that sought out prostitutes, orphans, prisoners, the unemployed, and other oppressed and powerless people in order to offer them a gospel of both material aid and spiritual transformation.⁴³

Wesley's ministry also included the demonstration of signs and wonders.⁴⁴ Unlike much of the thinking that emerged out of the Reformation, Wesley believed in and practiced spiritual gifts. When writing to the Methodists explaining principles, Wesley wrote the following concerning the supernatural:

I do not know that God hath anyway precluded himself from thus exerting his sovereign power, from working miracles in any kind or degree, in any age, to the end of the world. I do not recollect any Scripture wherein we are taught, that miracles were to be confined within the limits either of the apostolic or the Cyprianic age; or of any period of time, longer or shorter, even till the restitution of all things.⁴⁵

The extraordinary gifts of the Spirit were such a contrast to the popular thinking and practice of the Church in Wesley's day. Wesley believed God was capable of doing the

⁴¹Bassett and Greathouse, *Exploring Christian Holiness*, 205-207.

⁴²*Ibid.*, 215-231.

⁴³Harold Raser, "Christianizing Christianity," *Nazarene.org*, <http://nazarene.org/files/docs/ChristianizingChristianity.pdf> (accessed January 15, 2011).

⁴⁴See Daniel R. Jennings, *The Supernatural Occurrences of John Wesley* (Oklahoma, OK: Sean Multimedia, 2005). This is a good resource compiled from Wesley's journals, sermons and notes, of miracles, signs, and wonders that he experienced.

⁴⁵Wesley, *The Works*, 8:465.

supernatural, but hindrances arose not merely from Cessationism but from the general coldness and deadness of the fallen state of the Church.⁴⁶ Wesley wrote a sermon stating, “This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church; because the Christians were turned heathens again, and had only a dead form left.”⁴⁷ We have to ask ourselves if much has changed.

The Present Demise of Word and Spirit

What then, can be said about the present day Holiness movement? An interesting lecture was given by Harold Raser at the Nazarene Theological Seminary in 1989, outlining five stages that all denominations and movements progress through within a one hundred year time frame.⁴⁸ Let us briefly examine these stages in response to where the Holiness movement might find itself. The first stage is called the origination or the movement phase. This phase is usually identified by a small group of individuals who are overtaken by a vision and the life-changing power of God. There is great excitement, energy, and optimism to propagate the gospel and advance their God-given cause. The second stage is called the expansion phase. During this phase, the small group evangelizes, reaches out, and attracts new adherents. Growth and expansion occurs, and the new converts are marked with the same enthusiasm as the original group. The mission is still clear and new adherents are disciplined around the goals, purposes, and doctrines of the founding group.

⁴⁶Howard A. Synder, *The Divided Flame: Wesleyans & The Charismatic Renewal* (Eugene, OR: WIPF & Stock Publishers, 1986), 59.

⁴⁷Wesley, *The Works*, 7:27.

⁴⁸Lecture given in March by Harold Raser in 1989, professor of the History of Christianity, at Nazarene Theological Seminary in Kansas City, Missouri.

The third stage is called the organization phase. During this phase the original group has grown to the point that it requires a degree of structure to maintain and perpetuate onward growth of the movement. Organization includes items such as effective discipling methods, managing resources, building healthy infrastructures, and maintaining divine momentum. The most essential aspect during this phase is to reacquaint the constituents of the organization with the founding values, purpose, and mission of the movement, and to quicken the hearts of its adherents with the same fervor and passion for God that the founding forefathers possessed. However, historically there has never been a denomination that has successfully accomplished that endeavor, but in fact, every group has ventured into a fourth phase called institutionalization. At this point, the group or denomination has become so diversified that it loses its true values and sense of purpose. Worse still, it has become so large that it is almost self-absorbing. Generations have now been born into the movement, but they have little knowledge of the experiences of past generations. This lack of personal knowledge or experience gives birth to confusion and false doctrines.

If correction does not take place during the fourth phase, the denomination enters a final stage which is called stagnation. This phase is one where the movement exists in name only, but in reality, it is spiritually benign; power and potential are all but lost. While there might be a few constituents who understand the original calling of the organization, on a whole, the entire denomination has died. Generally at this point, there is a split and factions will spin off to begin new movements that often reflect the original focus of the founding group. Jon Ruthven comments on the decline of Pentecostalism

with a similar paradigm of the following: “a man, a message, a mission, a movement, a monument (or mausoleum).”⁴⁹

Where does this process leave the Holiness movement?⁵⁰ Is the Holiness movement dead? Keith Drury believes so when he writes, “We need to admit to each other that the Holiness movement is dead. We have never had a funeral. And we still have the body upstairs in bed. In fact, we still keep it dressed up and still even talk about the movement as if it were alive. But the Holiness movement—as a movement—is dead.”⁵¹ William M. Greathouse, General Superintendent emeritus of the Church of the Nazarene, once stated, “As any denomination or movement grows numerically and matures ecclesiastically, it faces two dangers: first, to dilute the original message and second, to divert the original mission.”⁵² Has a movement, which began with such passion and conviction under the leading of Wesley, diluted its message and strayed from its mission? Is the Holiness movement a dressed-up corpse?

In February 2006, Kevin Mannoia began a three-year project to study the concerns and decline of the Holiness movement. The project’s name was the Wesleyan Holiness Study Project (WHSP), and it included representatives from a wide range of churches including both Pentecostal and non-Pentecostal branches of the movement, as well as black and white denominations. The participating denominations were the

⁴⁹Ruthven, *What’s Wrong with Protestant Theology*, 211. MS. When this book was published, the editors took this particular statement out of the book. It is rather unfortunate because it makes the point very well.

⁵⁰There is an interesting chapter called *What Happened to the Holiness Movement* that addresses some specific challenges and critiques within the Holiness movement. See Snyder, *The Divided Flame*, 68-76.

⁵¹Keith Drury, “The Holiness Movement: Dead or Alive?” <http://www.crivoice.org/copyright.html> (accessed March 15, 2011).

⁵²Stated in a lecture series at Nazarene Theological Seminary, Kansas City, MO., in 1985.

Salvation Army, Church of the Nazarene, Free Methodist Church, Brethren in Christ, International Church of the Foursquare Gospel, International Pentecostal Holiness, Church of God (Anderson, Indiana), Church of God in Christ, Shield of Faith, and the Christian & Missionary Alliance.⁵³ The outcome of this study identified problems such as church growth, legalism, spiritual decline, ineffective discipleship, and a powerlessness within believers. In the final analysis, suggestions were given for renewal that sounded like a return to a Wesleyan style of ministry, including being filled with the Holy Spirit, walking in Holiness, executing spiritual gifts, and compassionate care for the poor, marginalized, and needy; in short, a rebirth of Word and Spirit.

The Historical Demise of Word and Spirit

To appreciate the reformation that John Wesley brought to the forefront, we need to return in history to see where problems ensued. Although Jesus encountered problems with the display of miraculous powers in John 11:47 when the chief priests and Pharisees called a council meeting to discuss the signs Jesus was performing, the real contention was launched against signs and wonders in the formal teachings of Cessationism. Cessationism is the teaching that miracles, signs, and wonders ceased after all the apostles died, and it became normative within Judaism in the first three centuries of the Common Era.⁵⁴ After Christianity was legalized by Constantine in 312, a vast number of

⁵³“The Holiness Manifesto,” <http://www.christianitytoday.com/ct/2006/marchweb-only/113-13.0.html> (accessed March 12, 2011).

⁵⁴Ruthven, *On the Cessation of the Charismata*, 171. See Snyder, *The Divided Flame*, 22-27. Snyder talks about how the Church quickly drifted toward institutionalization after the first few centuries, which had a negative effect on the Holy Spirit and spiritual gifts. The freedom of the Holy Spirit was quickly replaced by decorum, liturgy, and ritualism, all of which created fuel for Cessationism.

pagans joined the church which only fueled antagonism toward the work of the Holy Spirit and increased a bias toward Cessationism.⁵⁵

Augustine (354-430) began his theological début with Cessationist sentiments when he wrote “miracles were not allowed to continue till our time, lest the mind should always seek visible things, and the human race should grow cold by becoming accustomed to things which when they were novelties kindled its faith.”⁵⁶ No other theologian would have such a large influence in the West within the proceeding 1000 years.⁵⁷ Although Augustine refuted his views concerning Cessationism in his later work called *The Retractions*, his influence upon leaders at the time was set in stone. Moreover, his writings concerning Cessationism became the foundation of thinking for Martin Luther, John Calvin, and other Reformers.⁵⁸

Later came Gregory the Great (540-604), whose Cessationist tenants transmuted the miraculous *charismata* into “more ordinary expressions of Church ministry, e.g., prophecy became preaching or teaching, or the miracles of healing became metaphors for regeneration: the ‘blind’ see the light of the Gospel, the ‘lame’ walk the paths of righteousness, the ‘dead’ are raised to newness of life.”⁵⁹ The problem of Cessationism was joined by a new religion that was developed by Mohammed (570-632), and it spread

⁵⁵Fred and Sharon Wright, *The World's Greatest Revivals* (Shippensburg, PA: Destiny Image Publishers, 2007), 81.

⁵⁶Ruthven, *Cessation of the Charismata*, 18.

⁵⁷See Randy Clark, *Healing and Impartation Two* (Mechanicsburg, PA: Global Awakening, 2006), 96-97.

⁵⁸Frank H. Billman, *The Supernatural Thread in Methodism: Signs and Wonders Among Methodists Then and Now* (Lake Mary, FL: Creation House Press, 2013), 10.

⁵⁹Ruthven, *Cessation of the Charismata*, 19.

ardently across North Africa and the European Continent.⁶⁰ Soon power and corruption, along with religious depravity, overtook the Church which had a detrimental effect upon signs, miracles, and the supernatural work of the Holy Spirit.⁶¹

The Cessationist polemic continued from Thomas Aquinas (1225-1274), who taught that “miracles served to guarantee the divine source and truth of Christian doctrines, particularly the deity of Christ,”⁶² to Martin Luther (1483-1546), who argued that miracles “were particularly suited to the apostolic age and were no longer necessary to vindicate the authority of one who stands on the side of Scripture.”⁶³ Eddie Hyatt notes, “Luther’s remarks were taken out of context and codified into a legal system resulting in the Lutheran and Reformed wings of the church harboring a distinct bias against the possibility of present day miracles.”⁶⁴

Cessationism was solidified during the Reformation when John Calvin (1509-1562) “popularized the restriction of miracles to the accreditation of the apostles and specifically to their writings.”⁶⁵ All of this thinking provided the seedbed for the Enlightenment Era (1650-1790), a time in which “the basis of religious authority underwent a profound shift: from the Protestant basis of biblical authority to the human authority of perception and reason.”⁶⁶ In short, we tried thinking apart from God.

⁶⁰Wright, *Greatest Revivals*, 82-83

⁶¹Ibid., 83-85.

⁶²Ruthven, *Cessationism of the Charismata*, 21. It should be noted that both, Augustine and Aquinas, had charismatic experiences later in life and refuted their earlier teachings.

⁶³Eddie Hyatt, *2000 Years of Charismatic Christianity* (Lake Mary, FL: Charisma House, 2002), 76.

⁶⁴Ibid.

⁶⁵Ruthven, *Cessationism of the Charismata*, 22.

⁶⁶Ibid., 24.

The effects of this shift radically hindered the display of the *charismata* (Spirit) as well as the superiority of the revelatory voice of the Scriptures. The age of reason pushed for natural science and *common sense* thinking. Therefore, God's voice, or revelation, was inferior to the human mind and one's ability to think. This age of thought opened the door to the philosopher David Hume (1711-1776), "the most influential voice contributing to the long-standing modern prejudice against miracles."⁶⁷ Though Hume's work seemed to generate little interest in his day, much of the intellectual milieu eventually embraced Hume's approach and accepted that miracles violate natural laws and hence, are therefore impossible.⁶⁸

The same year Hume produced his chapter, "On Miracles" (1748), Conyers Middleton (1683-1750) offered a similar essay called *A Free Inquiry into the Miraculous Powers*. His essay states,

1. That they [miracles] were all of such a nature, and performed in such a manner, as would necessarily inject a suspicion of fraud and delusion.
2. That the cures and beneficial effects of them were either false, or imaginary, or accidental.
3. That they tend to confirm the idlest of all errors and superstitions.
4. That the integrity of the witnesses is either highly questionable or their credulity at least is so gross, as to render them unworthy of any credit.
5. That they were not only vain and unnecessary, but generally speaking, so trifling also, as to excite nothing but contempt.⁶⁹

While Middleton's Cessationist views were aimed at the errors of the Romanists, he evoked a response from John Wesley who believed Middleton was attempting "to

⁶⁷Keener, *Miracles: The Credibility of The New Testament Accounts*, 1:118.

⁶⁸*Ibid.*, 1:118-169.

⁶⁹Ruthven, *Cessation of the Charismata*, 28.

overthrow the whole Christian system.”⁷⁰ In other words, if we debate and doubt the supernatural work of the Holy Spirit, we are deluding a large part of the Christian message. The groundwork for the demise of Word and Spirit had begun, but further attacks were looming. A study of these assaults is essential, but an examination of the rebirth of Word and Spirit amidst a critical time in history when these components were being deeply challenged will precede that investigation.

The Historical Rebirth of Word and Spirit

Wesley and his band of Methodists spawned a movement in the midst of a time when Word and Spirit had been deeply disturbed by apologists, theologians, and philosophers before, and during, his time. The gaping hole that was left by the Cessationist polemic was slowly filled by the outpouring of Word and Spirit in Wesley’s crusades, not to mention through his contemporaries such as George Whitfield, and Jonathan Edwards, and his successors Charles Finney, D. L. Moody, John Fletcher, and Phoebe Palmer. The rebirth was not easy, but Wesley’s message of entire sanctification, coupled with his Arminian theology of free grace, seemed to attract many looking for a deeper work of God in their lives. Additionally, many encountered a supernatural power that accompanied Wesley’s message of Holiness.

Wesley did not encourage emotion or “exercises” (manifestations of the Spirit) in his meetings, but the outpouring of God’s Holy Spirit continued in an unprecedented manner. Grappling with comprehending the Holy Spirit’s manifestations, Wesley would often journal his experiences. He once wrote,

⁷⁰Ruthven, *Cessation of the Charismata*, 28.

We understood that many were offended at the cries of those on whom the power of God came; among whom was a physician who was much afraid there might be fraud or imposture in the case. Today one whom he had known many years was the first who broke out into cries and tears. He could hardly believe his own eyes. He went and stood close to her, and observed every symptom, till great drops of sweat ran down her face and all her bones shook. He knew not what to think, being clearly convinced it was not fraud nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God.⁷¹

Over time Wesley's critics labeled him and the Methodists as "enthusiasts." It was a derogatory term aimed at those who experienced various manifestations when the Holy Spirit fell upon people during Wesley's meetings.⁷² Wesley persevered with no less fervor regardless of the jeering, but his critics believed him, and his band of followers, to be way over-zealous. Historian Henry Rack wrote,

Enthusiasm was the bugbear of decent and ordinary Anglicans, and was a charge which in many ways included all the others, for it implied not only religious excess but also social subversion. Its basic theological meaning in the eighteenth century was a claim to extraordinary revelations or powers of the Holy Spirit; and, more vaguely and abusively, any kind of religious excitement.⁷³

Much of the ridicule occurred because Wesley's opponents believed the supernatural activity of the Holy Spirit to be "out of date." Rack goes on, "Most of Wesley's educated contemporaries accepted that many of the charismatic phenomena of apostolic Christianity (including instant conversion) were confined to the apostolic age. In later times sober teaching, right belief, and gradual process of religious nurture and development sufficed. Anything beyond this was 'enthusiastic.' The same applied to

⁷¹Wesley, *The Works*, 1:189.

⁷²Billman, *Supernatural Thread*, 30.

⁷³Henry D. Rack, *Reasonable Enthusiast: John Wesley and the Rise of Methodism* (London: Epworth Press, 2002), 275-276.

miracles”⁷⁴ We see once again the subtle influence of Cessationism; yet, Wesley did not embrace the thinking of his Reformed brothers.

Although Wesley attempted to play down the supernatural claims, many of his meetings, writes Steve Beard, “included the seemingly routine of people weeping, violently shaking, crying out, losing consciousness, falling down, and occasionally becoming uncontrollably agitated during his meetings.”⁷⁵ Despite Wesley’s “uncertainty about these manifestations,” Rack notes, “he plainly thought (they) confirmed the truth of his cause.”⁷⁶ That point is made clear when Wesley records the following account:

I was led, I know not how, to speak strongly and explicitly of Predestination, and then to pray ‘that if I speak not the truth of God, He would stay His hand, and work no more among us. If this was His truth, He would not delay to confirm it by signs following.’ Immediately the power of God fell on us: one, and another, and another sunk to the earth; you might see them dropping on all sides as thunderstruck. One cried out loud. I went and prayed over her, and she received joy in the Holy Ghost. A second falling into the same agony, we turned to her, and received for her also the promise of the Father.⁷⁷

Without encouraging or disparaging the extraordinary, it appears that Wesley relied upon the supernatural manifestations in his meetings as a divine sign; thus, he prevailed in preaching and practicing Word and Spirit.⁷⁸

Methodism spread largely through Spirit-filled laymen, who forged a movement in America during the nineteenth and twentieth centuries. This spiritual movement attracted other laymen such as Ethan O. Allen, who was healed in a Methodist prayer

⁷⁴Rack, *Reasonable Enthusiast*, 276.

⁷⁵Beard, *Thunderstruck*, 3.

⁷⁶Rack, *Reasonable Enthusiast*, 276.

⁷⁷John Telford, ed., *The Letters of John Wesley* (London: The Epworth Press, 1931), 303.

⁷⁸Beard, *Thunderstruck*, 10.

meeting conducted by laymen.⁷⁹ Still others were attracted to the outpouring of God's Spirit, and the stage was set for revivals, outdoor crusades, and camp-meetings across America. The Holiness movement was well on its way to becoming the dominant force in the land, coupled with its message of holiness (purity) and the outward manifestations of God's Spirit (power) through various healings and supernatural miracles.

Other voices, besides Wesley's, became known for purity and power such as Phoebe Palmer who toured the US in the 1800s encouraging people to receive the "baptism of pure fire," which was believed to bring about a purity of heart and an empowerment for ministry.⁸⁰ Palmer's infamous "altar theology" became the impetus behind the healing ministry that influenced many who followed her, believing that God's Word should be taken with absolute faith.⁸¹ One such individual was Charles Cullis, who was not only influenced by Palmer, but began a healing ministry in the late 1800s. Cullis taught many about healing and influenced practically every Christian healer of the next generation; among those he introduced to the healing ministry were the South African evangelist Andrew Murray, and William Boardman, who established healing ministries in England.⁸²

⁷⁹This is from an unpublished work that our class was privileged to read. William L. De Arteaga, *Forging a Renewed Hebraic and Pauline Christianity*, 187. Frank Billman describes how Allen asked to be prayed for following his sanctification experience. Although the prayer group was reluctant at first, they followed the mandate of Mark 16:17-18. See Billman, *Supernatural Thread in Methodism*, 46.

⁸⁰De Arteaga, *Renewed Hebraic and Pauline Christianity*, 184.

⁸¹Palmer promoted belief in divine healing throughout the Holiness movement, too. See Keener, *Miracles: The Credibility of The New Testament Accounts*, 1:392.

⁸²De Arteaga, *Renewed Hebraic and Pauline Christianity*, 190. Cullis was also motivated toward a healing ministry after he prayed for a patient of his with a brain tumor and she was healed. See Keener, *Miracles: The Credibility of The New Testament Accounts*, 1:391.

Perhaps one of the most influential Americans converted during the ministry of Cullis was A. J. Gordon, founder of the Boston Missionary Training Institute (Gordon College). Second to Cullis was A. B. Simpson, who was converted through the ministry of Cullis. Simpson disparaged the use of medications and went on to become a “spokesman and leader of the faith cure movement,” writes De Arteaga, and he made “important contributions to the theology of healing, being one of the first to point out the relationship between Christ’s atoning act and physical healing.”⁸³

What began in London in the 1700s when Wesley’s heart was “strangely warmed” to a second crisis work of entire sanctification, now began to flourish as a dominant force in the late 1800s and into the early 1900s. The Holiness movement brought with it purity and power; a message of sanctification joined with healing, miraculous signs, and wonders. But that move of God did not come without a battle yet to be fought.

Contemporary Threats to Word and Spirit (1900s)

Frank Billman notes that in 1890, Methodism was the largest Protestant domination within the Holiness movement in America.⁸⁴ However, Billman goes on to explain that “between 1890 and 1990, forty-five thousand Methodist churches were closed.”⁸⁵ Among the reasons for this decline, Billman’s historical analysis clearly

⁸³De Arteaga, *Renewed Hebraic and Pauline Christianity*, 194.

⁸⁴Billman, *Supernatural Thread*, 69.

⁸⁵Ibid.

indicates that prominent voices rose up against Word and Spirit within the Holiness movement.

As we entered the 1900s, “theological liberalism took over most of the mainline seminaries.”⁸⁶ Laurence Wood writes, “The erosion of the Wesleyan doctrinal heritage occurred almost overnight when the leadership of the Methodist Episcopal Church changed hands from those committed to its Wesleyan heritage to those who were open to the newer ideas associated with liberal theology.”⁸⁷ According to Kenneth Scott Latourette, “Liberalism had many and able exponents. They differed among themselves, but in general they had confidence in human reason.”⁸⁸ Consequently, essential Bible doctrines, including the doctrine of sanctification, were questioned. It was reasoned that man’s efforts could achieve a standard of Christian excellence.⁸⁹ Even the “Restrictive Rule” that was adopted in 1808 that preserved the traditional Wesleyan doctrine of Holiness in Methodism no longer carried any value amidst the diversity and freedom of theological expression.⁹⁰

But there were more threats to come. The writings and teachings of James Buckley in *The Christian Advocate* downplayed and criticized the supernatural work of the Holy Spirit among early Methodists, causing many within the Holiness movement to

⁸⁶Billman, *Supernatural Thread*, 71.

⁸⁷Laurence W. Wood, *The Meaning of Pentecost in Early Methodism: Rediscovering John Fletcher as John Wesley’s Vindicator and Designated Successor* (Lanham, MD: Scarecrow Press, 2002), 332.

⁸⁸Kenneth Scott Latourette, *A History of Christianity: Reformation to the Present* (New York, NY: Harper & Row Publishers, 1953, 1975), 2:1419.

⁸⁹*Ibid.*, 2:1420.

⁹⁰Wood, *The Meaning of Pentecost*, 332.

be sympathetic toward Cessationism.⁹¹ Many Methodists who were part of the Holiness revival since the days of Wesley ended up leaving Methodism because of Buckley's influence.⁹²

Billman writes, "What the history of American Christianity would have been like if Methodism had become a Pentecostal denomination in the 1890s can only be imagined."⁹³ The same thought might be suggested for the Church of the Nazarene. Yet, critical voices of opposition led many within the Holiness movement to think differently toward the charismatic power of the Holy Spirit.

Criticism toward the supernatural was compounded by Princeton theologian Benjamin Warfield through his writings and teachings, especially those expressed in *Counterfeit Miracles (CM)* in 1918. Warfield's *CM* was written primarily because of the upsurge of miracles and faith healing that was occurring in American Protestantism across various movements and denominations during the last three decades of the nineteenth century.⁹⁴

According to Warfield, "spiritual gifts were given by God, transferred from the earthly ministry of Christ, to be distinctively the authentication of the apostles. They were part of the credentials of the apostles as the authoritative agents of God in founding the Church."⁹⁵ Like Calvin, Warfield believed that "since the only function of miracles is to

⁹¹Billman, *Supernatural Thread*, 70

⁹²William De Arteaga, *Quenching the Spirit: Discover the Real Spirit Behind the Charismatic Controversy* (Lake Mary, FL: Creation House, 1996), 130.

⁹³Billman, *Supernatural Thread*, 70.

⁹⁴Ruthven, *On the Cessation of the Charismata*, 41.

⁹⁵*Ibid.*, 58.

accredit revelation and since no new revelation is forthcoming after the apostolic age, miracles must cease.”⁹⁶ Warfield actually taught and wrote in *CM* the following extreme: “The Lord had not performed a single miracle on earth since the death of the original twelve apostles and those directly associated with them.”⁹⁷ Unfortunately, too many people have ascribed to that line of reasoning.

Function would determine duration in Warfield’s rhetoric. Therefore, supernatural activities were strictly limited to the accreditation of revelation recorded in Scripture; any continuing activation of spiritual gifts for the express purpose of edifying the Body of Christ would simply not be expected, necessary, or even permissible in Warfield’s mind.

Warfield’s polemic challenged many who practiced healing during his time because it cut against the grain of entire sanctification, a doctrine which was the seedbed for faith healing within the Holiness movement. Warfield asserted that “while we are no longer under the curse of sin, as Christians, we nonetheless remain sinners. The struggle against ‘indwelling sin’ is constant, and continues through life.”⁹⁸ Therefore, according to Warfield’s reasoning, if we struggle against sin, we will experience a lifelong struggle against sickness.

As for those who witnessed miracles or practiced healings and miracles, Warfield instigated a suspicion in the minds of people toward them. Following Middleton’s attempts to discredit those who reported post-apostolic miracles, Warfield challenged the witnesses’ mental state and even their credibility.⁹⁹ He would often note how reports of

⁹⁶Ruthven, *On the Cessation of the Charismata*, 62.

⁹⁷Hyatt, *2000 Years*, 76.

⁹⁸Ruthven, *Cessationism of the Charismata*, 90.

⁹⁹*Ibid.*, 69.

miracles may be generated by “blinding excitement,” “brutal persecution,” or by being inflamed by enthusiasm; if healings or miracles did occur, Warfield would attribute them to the power of hysteria or suggestion rather than to the power of God.¹⁰⁰

In Warfield’s Protestant attempt to protect the Scriptures, he actually created suspicion and doubt concerning God’s Word. He opened the door to higher, critical thinking, thanks to the Enlightenment Era that influenced him. As the Bible was questioned, belief was placed in mankind’s own ability to achieve an ideal society.¹⁰¹ The elevation of the mind made theology a science on the same plane as other so-called “hard sciences,” such as chemistry, biology, and astronomy; Warfield exalted the mind and common sense reasoning to an equal status with biblical authority.¹⁰² This reasoning permeated the thinking of many Bible students and laymen like poison, and the foundation of Word and Spirit was cracked.

Against the backdrop of Cessationism and liberal views, there was a new and enthusiastic movement that came to the forefront in the early twentieth century. They called themselves “Pentecostals,” since they looked back to the day of Pentecost in the outpouring of the Holy Spirit in the upper room as their inspiration.¹⁰³ In spite of persecution of slander, this group emphasized signs and wonders; and because of the

¹⁰⁰Ruthven, *Cessationism of the Charismata*, 57. There were other suspicions concerning miracles lurking in the minds of people during this period of time too, including a reaction to Catholic relics. See Keener, *Miracles: The Credibility of The New Testament Accounts*, 1:371-377.

¹⁰¹Latourette, *History of Christianity*, 2:1420-1421.

¹⁰²Ruthven, *Cessationism of the Charismata*, 37.

¹⁰³Vinson Synan, *The Century of the Holy Spirit: 100 years of Pentecostal and Charismatic Renewal* (Nashville, TN: Thomas Nelson, 2001), 15.

enthusiasm and passion of this movement, the ground was fertile for revivals and growth to spring forth.

One such revival was the Welsh Revival in 1904, in Wales. Spurred on by a coal miner named Evan Roberts, he reaped the benefits after having prayed for God's outpouring for eleven years.¹⁰⁴ This revival was marked by a remarkable freedom in the Holy Spirit including "prolonged singing, lay preaching, testimonies, united prayer, frequent interruptions of the services by worshipers, and a heavy reliance on the inspired guidance of the Holy Spirit."¹⁰⁵

By 1905, as reports of the Welsh revival spread, shock waves from this revival even reached Los Angeles. Holiness and Pentecostal communities began to pray expecting an outpouring of God's Holy Spirit to fall. These meetings were spurred on by the previous influence of Charles F. Parham, a man who was generally recognized as the formulator of Pentecostal doctrine.¹⁰⁶ Among those influenced in these gatherings was a stocky African-American man named William J. Seymour. So ignited by the message of Holiness, particularly the baptism of the Holy Spirit with the evidence of speaking in tongues, Seymour began to preach anywhere he could.

On April 6, 1906, the power and presence of God fell on Seymour and a small group of believers. What began with a few people, lasted for several days; and the crowds grew until the little house they were meeting in was simply too small. One eyewitness relates the story this way,

¹⁰⁴Wright, *Greatest Revivals*, 161.

¹⁰⁵Synan, *The Century of the Holy Spirit*, 41.

¹⁰⁶Ibid., 42.

They shouted three days and nights. It was Easter season. The people came from everywhere. By the next morning there was no way of getting near the house. As people came in they would fall under God's power; and the whole city was stirred. They shouted until the foundation of the house gave way, but no one was hurt.¹⁰⁷

Eventually the crowds moved to Azusa Street, and the event became known worldwide as the Azusa Street Revival. Historians, as well as Pentecostals, point to this revival as the birth of the Pentecostal movement in America.

However, the excitement of this new movement, especially the aspect of speaking in tongues as a result of being baptized in the Holy Spirit, was not fully embraced by certain Holiness groups. Contention began to swell and a division emerged, a division that had a devastating effect on the relationship between Word and Spirit in the Holiness movement. One author identified this division as a “great divorce,” and it separated the Holiness movement from the Pentecostals with a hostility that has lasted to the present.¹⁰⁸ This divorce was tragic given the fact that these two groups had so much in common. The conflict centered on the baptism of the Holy Spirit which was an experience in which both groups strongly believed. However, the point of disagreement was on the nature of the experience with the Holy Spirit. The question was, “Is the experience primarily about *purity* (cleansing from a heart divided between self and God) or about *power* (anointing for ministry and service)?¹⁰⁹

Leaders in the Holiness movement such as Phineas F. Bresee, founder of the Church of the Nazarene in 1908, spoke out against the growing Pentecostals. Bresee’s

¹⁰⁷Synan, *The Century of the Holy Spirit*, 49.

¹⁰⁸Stephen A. Seamonds wrote a chapter called, *The Great Divorce: How Power and Purity Got Separated* in a book by Randy Clark, ed., *Power, Holiness and Evangelism* (Shippensburg, PA: Destiny Image Publishers, 1999).

¹⁰⁹Seamonds, “The Great Divorce,” 121.

view of the Azusa Street Revival and its manifestations were noted as having the effect of a “pebble thrown into the sea.”¹¹⁰ By 1919, the Church of the Nazarene dropped the word *Pentecostal* from its name in order to avoid association with those who spoke in tongues. The hardline anti-Pentecostal attitude of many Holiness people was summarized in Alma White’s 1912 book titled *Demons and Tongues*, “which attributed *glossolalia* (tongues) to demonic influence.”¹¹¹

The dividing line between Pentecostals (who emphasized the Spirit) and the Holiness groups (who emphasized the Word, specifically purity or sanctification) only seem to widen as the years progressed. This disunion was unfortunate given the influence that Pentecostalism had within Christendom. By 1908, just two years after the Azusa Street Revival, Pentecostalism had expanded into fifty countries.¹¹² By 1909, Pentecostalism had spread into China, South Africa, Chile, Argentina, and Brazil. By 1914, this movement had spread rapidly and established its home in every American city.¹¹³

As Pentecostalism increased, so did the division with the traditional Holiness church. Each group became known for their distinctive emphasis or cardinal doctrine. Historian Vinson Synan writes, “The original Pentecostals held to a basic belief in sanctification as a second work of grace and counted themselves as part of the Holiness movement, but they simply added a third blessing called the baptism of the Holy Spirit

¹¹⁰Synan, *The Century of the Holy Spirit*, 204.

¹¹¹Ibid.

¹¹²Wright, *Greatest Revivals*, 174.

¹¹³Ibid.

evidenced by speaking in other tongues.”¹¹⁴ The Holiness Church, namely the Church of the Nazarene, maintained a two-works doctrine emphasizing entire sanctification as the second work, only with no outward manifestation (specifically speaking in tongues).

Many within the Holiness movement, as well as Reformed traditions, labeled Pentecostalism as satanic and the last vomit of Satan.¹¹⁵ Denominations that were established (besides the Church of the Nazarene) rejecting Pentecostalism and speaking in tongues included the Wesleyan Methodist Church, the Salvation Army, the Free Methodist Church, the Church of God (Anderson, Indiana), and the Pilgrim Holiness Church.¹¹⁶ At the same time these denominations emerged, a group of Holiness Churches formed that accepted the Pentecostal message of tongues. These denominations included the Church of God (Cleveland, Tennessee), the Pentecostal Holiness Church, the Church of God in Christ, the United Holy Church, and the Pentecostal Free-Will Baptist Church; these organizations all became the first organized Pentecostal denominations in America.¹¹⁷ The division in the hearts of God’s people between Word and Spirit seemed permanently set in stone; at least, written on church marques.

Conclusions: Present Day Challenges

So here we are, just over one hundred years after the formation of many Holiness churches and denominations. As asked before, is the Holiness movement dead? What can be said about the historic beginnings of Wesley and his band of Methodists? Have the

¹¹⁴Synan, *The Century of the Holy Spirit*, 203.

¹¹⁵Wright, *Greatest Revivals*, 176.

¹¹⁶Synan, *The Century of the Holy Spirit*, 204.

¹¹⁷*Ibid.*

early historic writers maligned Word and Spirit with their Cessationist and liberal views? Did the teachings of B. B. Warfield influence theologians and their systematic theologies beyond repair? What about the contention that was spawned during the Azusa Street Revival between the traditional Holiness movement and the Pentecostals? These are critical questions facing us today that demand our response.

There have been steps taken in recent years to help bridge the divide between Word and Spirit. Two groups evolved out of Classical Pentecostalism that still emphasized the *charismata*, miracles, signs, and wonders, but lessened their dogmatic views of tongues which created so much tension in the early 1900s. The first group is the Charismatics, who are sometimes referred to as the “second wave” of the twentieth century renewal; the second group is the Neo-Charismatics (or Third Wavers), who do not belong to mainline non-Pentecostal denominations, but they also do not identify themselves as either Pentecostals or Charismatics.¹¹⁸

Non-Pentecostal Holiness churches are experiencing a renewal, of all things, in the power of the Holy Spirit. The subject matter of spiritual gifts are being talked about and explored as a necessary aspect of the sanctified life. Serious biblical and theological conversations have taken place over the relationship of the fruit of the Spirit and the gifts of the Spirit.¹¹⁹ Cross-pollination is taking place in various denominations as Pentecostal and non-Pentecostal, Charismatic and non-Charismatics are linking hands and heart together to see revival come to their cities. Para-church organizations are springing up

¹¹⁸Synan, *The Century of the Holy Spirit*, 396.

¹¹⁹A challenge of this nature was made by Laurence Wood, *Pentecostal Grace* (Wilmore, KY: Francis Asbury Publishing Company, 1980) when he wrote in the preface, “A critical study dealing with the relationship between the fruit of the Spirit and the gifts of the Spirit is surely needed within the Wesleyan tradition.” See also, Mark Rutland, *The Finger of God: Reuniting Power and Holiness in the Church* (Wilmore, KY: Bristol Books, 1988).

without any affiliation to one side or the other of Word and Spirit, offering support, training, and mentoring to pastors and leaders.

But there still are several challenges before us as a result of historical implications that must be discussed and resolved in the very near future if the Holiness movement (including Pentecostals and Charismatics) are to see a world-wide move of God. First, B. B. Warfield has influenced the Holiness movement, including Pentecostals, with Calvinistic persuasions that have had serious repercussions to the message of entire sanctification articulated so fervently by Wesley. Some within the Church of the Nazarene have opted for a more progressive view of sanctification and cleansing of sin.¹²⁰ Moreover, we do not have to look very hard to discover how liberal reasoning has overtaken our confidence in the Bible.

Second, hostile debates still occur within Holiness groups, since Azusa Street, over the gift of tongues. This topic remains a sore subject for many within the Church of the Nazarene, causing fear and much misunderstanding toward the gifts. However, there have been a few books written within the Nazarene denomination concerning the topic of speaking in tongues, but the standard argument is usually over “initial evidence.”¹²¹ Moreover, in the midst of arguments and debates, too many people have focused on only

¹²⁰Admittedly this is a subjective view of the author based on conversations with Nazarene pastors, students, and professors while having served over thirty years in this denomination. The Articles of Faith for the Church of the Nazarene still maintains a crisis work of entire sanctification and instantaneous cleansing of original sin.

¹²¹The position of the Church of the Nazarene is that speaking in tongues or a special “prayer language” is not the physical evidence of being baptized in the Holy Spirit. One such book written on the subject of tongues that avoids the standard argument is Dick Howard, *Tongues Speaking in the New Testament* (Norwalk, ME: Western Maine Graphics Publication, 1980). Howard’s book is one of the most biblically inductive and objective examinations of the subject of tongues within the Nazarene denomination. However, his conclusion concerning the *charismata* seems contradictory and sympathetic to Cessationism when he writes concerning tongues, “However, as all the charismatic activities, it has a temporary function and there is no valid Scriptural basis for its continuance today” (105).

one gift out of the nine that are identified in 1 Corinthians 12:8-10. In all of the rhetoric the idea of utilizing *all* the *charismata* to edify the Church is being overshadowed.

Third, the content of many messages still appears split between purity (Word) and power (Spirit); one group emphasizing the necessity of sanctification or Holiness, and the other group emphasizing the necessity of power encounters and the *charismata*. The real challenge for both groups is to discover that Word and Spirit cannot be separated biblically. This need for unification demands that we preach about both wings of the Dove (the Holy Spirit), the wings of Word and Spirit.

The Theological Foundation

Throughout this thesis, there has been an attempt to build the case for Word and Spirit to function cooperatively as necessary components in our life. This section is a theological examination of Word and Spirit, which we exemplify in a practical experiment, testing its viability. The target of this writing is the Holiness movement, and more specifically the Church of the Nazarene.

One of the last statements made by the founder and organizer of the Nazarenes, Phineas F. Bresee, propagated the idea that Word and deed must be integrated when he said, “My last message to all my people, ministry and laity, is that they seek until they have found the conscious, abiding, manifesting experience that Jesus insists upon in the verses found in Matthew 5:43-46, inclusive; not in Word only but in deed...”¹²²

¹²²Quoted in Harold Ivan Smith, *The Quotable Bresee* (Kansas City, MO: Beacon Hill Press, 1983), 223.

Theology provides the foundation for Word and deed to function; therefore, this section of our thesis is essential in order to provide that base. It is important to identify the theological basis of this section, not for criticisms or critiques of other views, but that readers will understand the premise upon which this essay rests. The theological foundation for this thesis is a Wesleyan-Holiness tradition, or a Wesleyan-Arminian position. The Arminian position came from Jacob Arminius, who was the leader of the early Remonstrant controversy in 1618-1619 when the Synod of Dort rejected his views of grace.¹²³ To understand the Arminian party, one must understand grace. The providence of God, say the Arminians, “was evident in and through the bestowal of grace in both creation and redemption; God also gave human individuals the freedom to reject the grace so bestowed on creation and redemption by disobeying God's will.”¹²⁴ Arminianism believed in unlimited atonement, but while grace appeared to everyone, it did not secure salvation for everyone; it merely made salvation available to those who chose.¹²⁵

The whole point to Arminianism is that mankind has a part to play in salvation, and apart from grace, there would not be the opportunity to choose; grace is given to *everyone*, thus making it possible to choose Christ. Yet, as precious as grace is, mankind can spurn the very grace offered—unlike the belief of unconditional predestination and limited atonement.

¹²³Jason E. Vickers, *Wesley: A Guide for the Perplexed* (New York, NY: T&T Clark International, 2009), 85. During the Synod of Dort, Arminius’ views of grace were not only rejected but the doctrines of total depravity, unconditional election, limited atonement, irresistible grace, and the preservation of saints were established (TULIP).

¹²⁴*Ibid.*, 86.

¹²⁵Vickers, *Guide for the Perplexed*, 87.

Arminianism became popular during the ministry of John Wesley. He added to the theology of grace the doctrine of entire sanctification (Christian perfection) as a blessing of grace. Wesley believed that “sanctification in the proper sense is an instantaneous deliverance from all sin and includes an instantaneous power then given always to cleave to God.”¹²⁶ Grace made sanctification possible, according to Wesley, but that grace could certainly be spurned in his view.

The deliverance from sin, according to Wesley, included outward sins (actions) and the propensity of sin (attitude); the heart was then filled with the perfect love of God, and a person was *enabled* to walk in Holiness. With this enablement came a power not only to choose righteousness, but do the works of service. Sanctification is defined, then, as “a divine work of grace purifying the believer's heart from indwelling sin. It is subsequent to regeneration, is secured in the atoning blood of Christ, is affected by the baptism with the Holy Ghost, is conditioned on full consecration to God, is received by faith, and includes instantaneous empowerment for service.”¹²⁷

It is important to distinguish Wesleyan-Holiness from Keswick-Holiness; both were part of the Holiness movement and believed in an empowerment by the Holy Spirit. But the Keswick leaders did not believe in the cleansing of indwelling sin, rather it “focused instead on achieving a life of victory, striving after a perfection of practical living by consecration, and passively surrendering to God.”¹²⁸ When a person is under the dominion of Christ, according to the Keswick view, they will no longer be under the

¹²⁶H. Orton Wiley and Paul T. Culbertson, *Introduction to Christian Theology* (Kansas City, MO: Beacon Hill Press, 1945), 312.

¹²⁷*Ibid.*, 312.

¹²⁸Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal and Charismatic Movements in the 21st Century* (Tulsa, OK: Word & Spirit Press, 2010), 57.

dominion of sin; sin is simply overcome by the power of Christ. “This idea of resting in Christ,” Henry Lederle states, “has led some to describe the Keswick idea of Holiness as ‘suppressionist’ because sin is not eradicated, but it is not allowed to come to the surface, as it were.”¹²⁹

When Wesley taught about entire sanctification, he referred to a heart being cleansed of the inclination or propensity of sin, thus rendering the heart perfect in love. But when he spoke of Christian perfection, he was not referring to an absolute perfection. Wesley “never taught ‘sinless perfection’ as some charged.”¹³⁰ In fact, his theology maintained there was an ongoing work that preceded and followed the cleansing of the heart.¹³¹ Holy living required a person to live with careful self-examination, Godly discipline, and methodical devotion, and avoidance of worldly pleasures in order to live with victory over sin.¹³²

Wesley had a limited definition of sin too; simply put, he viewed sin as a “voluntary (or willful) transgression of a known law.”¹³³ With this definition, it was possible, according to Wesley, for “the sanctified believer to live a life of daily victory over conscious willful sin.”¹³⁴ The Christian perfection then, that Wesley espoused implied “all thoughts, words, and actions were governed by pure love; what continued to

¹²⁹Lederle, *Theology with Spirit*, 57.

¹³⁰Vinson Synan, *The Holiness-Pentecostal Tradition* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971, 1997), 6.

¹³¹Lederle, *Theology with Spirit*, 51.

¹³²Synan, *The Holiness-Pentecostal Tradition*, 7.

¹³³Lederle, *Theology with Spirit*, 51.

¹³⁴Synan, *The Holiness-Pentecostal Tradition*, 6.

be imperfect in us would be termed ignorance, mistakes, or infirmities, rather than (intentional) sins of the heart.”¹³⁵

John Wesley, and the Holiness movement, was foundational to the rise of Pentecostalism in the early 1900s. Lederle writes, “Most of the earliest Pentecostal leaders came out of the Wesleyan-Holiness movement.”¹³⁶ And while Pentecostals still maintained a “second work of grace” for sanctification, they added, to the disagreement of Wesleyans, a third experience for spiritual power.¹³⁷ Wesleyans still maintain that sanctification (the second work of grace or the baptism of the Spirit) not only cleanses from sin, but infuses a *power* to love and serve God.

Defining Theology

In order to build a stronger theological basis for Word and Spirit, two points must be established; first, we must have a working definition of theology, and second, we must establish the necessity for theology.

First, let us develop a working definition of theology. The standard definition of theology is faith seeking understanding through a methodical investigation or interpretation of the Christian faith.¹³⁸ There is need for caution in that definition because investigating and interpreting Christian faith is really not possible outside of divine revelation. The Bible tells us in Hebrews 11:3 “By faith we understand...” The ability to

¹³⁵Lederle, *Theology with Spirit*, 51.

¹³⁶Ibid., 50. Most Holiness denominations that arose in America during the 1890s and after were principally the result of the Wesleyan-Holiness movement. See Snyder, *The Divided Flame*, 39.

¹³⁷Ibid., 58.

¹³⁸Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*, 3rd ed. (Harrisburg, PA: Morehouse Publishing, 2002), 1.

understand biblical truths, or even truths about God, is not possible outside of divine revelation. This concept is also clearly asserted by Hebrew Wisdom Literature in such passages as Proverbs 2:1-6 and in narratives that describe Solomon as receiving divine revelation as the source of his wisdom in 1 Kings 3:9, 12. Claims about God, as well as what we believe to be true about God, must be given through revelation.¹³⁹ The word revelation “implies the removal of a veil, a disclosure of what has been hidden. It carries notions of manifestation, appearance, knowledge, and truth.”¹⁴⁰ Faith seeking understanding can only be possible as long as the seeker of understanding remains submitted to the leadership and voice of the Holy Spirit.

H. Orton Wiley said, “By revelation we understand a direct communication from God to man of such knowledge as is beyond the power of his reason to attain...”¹⁴¹ Jesus asked the disciples who they believed He was; Peter’s response was not given out of his own reasoning capabilities, Jesus’ response to Peter stated that Peter was hearing and receiving insight from God (see Matt. 16:17). All theology must be dependent upon the revelatory voice of God speaking to an individual in a variety of ways, but it still must be subject to the boundaries of Scripture. In fact, theology must be built on Word and Spirit.¹⁴² Our knowledge of God is revealed through His Spirit in a variety of methods, yet all revelation must be congruent to the Word of God in the Scriptures. Even John Wesley was accused of enthusiasm because he was open to the revelatory direction of the

¹³⁹Thomas and Wondra, *Introduction to Theology*, 22.

¹⁴⁰Ibid.

¹⁴¹Wiley and Culbertson, *Christian Theology*, 49.

¹⁴²H. Ray Dunning, *Grace, Faith, and Holiness* (Kansas City, MO: Beacon Hill Press, 1988), 93.

Holy Spirit, even the Spirit's manifestations, yet he repeatedly asserted the Bible to be the final authority in all matters that hedged his teachings.¹⁴³

Theology is also practical in that it truly helps us to make an impact in the world around us. Theology does no good if it remains aloof and distant, or gets lost in theory, hypothesis, and speculation. Indeed the Hebrew concept of wisdom in the OT always combined theoretical knowledge with practical skill and application. When Bezalel was described in Exodus 31:3 as being "filled with the Spirit of God" the result was that he was endowed by God's Spirit with *hokhmah*, "wisdom" or "skill" to design and build the various parts and items that filled the Tabernacle. Dunn states, "Theology is not to be seen as simply something we observe and describe, but rather as something we do."¹⁴⁴ It must require, says J. Kenneth Grider, people to be "fairly decent and to do and say decent and costly things, implementing Christian faith in God's world. The intent here is to say, what theology is, that it wears overalls, and that it has legs long enough to reach all the way to the ground."¹⁴⁵ Gordon Fee calls this "task theology," by which he means a theology that takes place in the marketplace.¹⁴⁶

Wesley's theology was practical and experiential, and it came at a time when experiential faith was at its lowest ebb in England. His theology, Grider proclaims, "became the most strategic catalyst in a revival that contributed more to social and

¹⁴³Dunning, *Grace, Faith, and Holiness*, 93.

¹⁴⁴James D. G. Dunn, *New Testament Theology: An Introduction* (Nashville, TN: Abingdon Press, 2009), 159.

¹⁴⁵J. Kenneth Grider, *A Wesleyan-Holiness Theology* (Kansas City, MO: Beacon Hill Press, 1994), 27.

¹⁴⁶Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Grand Rapids, MI: Baker Academic, 1994), 2.

political freedom than revolution did to France”.¹⁴⁷ His was a theology that wore overalls and ministered in the marketplace; it was a theology of Word and Spirit.

Beyond its working capacity, theology must be dynamic; it must grow and develop as revelation increases. Grider goes on to say, “Theology, tucked away in a filing cabinet, neat and static, would be worth little.”¹⁴⁸ Even Jesus delayed giving revelation to His disciples until a later date; implied in His statement that He had more things to tell them, but not at that moment, inferred that they would gain deeper truths at a later date (see John 16:12). This suggestion, of course, would imply the reformation is still occurring. Mark Pfeifer poses the question, “When did the Reformation end?” His response is humorous, but makes the point,

If you ask a Lutheran that question they will tell you when Luther died. Ask most Baptists and they will tell you when John Calvin died. Ask most Wesleyans and they will tell you when John Wesley died. Asked the Pentecostals and they will tell you when the revivals of Azusa Street ceased. Ask most Catholics and they will reply, “What Reformation”? In my estimation, the Reformation has not ended; we are still in the recovery process.¹⁴⁹

Theology must never place a book-end on truth. It must expand and develop as its recipients mature and continue to seek God. More could be said, but the point is theology cannot be bigger than God. It cannot attempt to place Him within a box; and while there are certain truths that are foundational and unchanging, God, through His Spirit, is still revealing secrets of the kingdom to those who avail themselves to Him (see Matt. 13:11 and 1 Cor. 2:9-10).

¹⁴⁷Grider, *A Wesleyan-Holiness Theology*, 28.

¹⁴⁸*Ibid.*, 34.

¹⁴⁹Mark W. Pfeifer, *Alignment: A Blueprint for the 21st Century Church* (Kearney, NE: Morris Publishing, 2008), 53-54.

Before moving on, it is evident that this discussion has some profound implications for any denomination or movement, specifically the Holiness movement that rose out of the Reformation period. This topic will be discussed in later chapters, but dogmatic views concerning the doctrines of salvation, sanctification, and spiritual gifts that emerged directly out of the Reformation might need to be reconsidered in the light of deeper revelation. The point is, while we are thankful for the Reformation, some doctrines have been tucked away in filing cabinets since that period; they might need taken out and reexamined in light of true biblical emphasis or revelation of the Holy Spirit. This study leads to the second point that needs to be raised.

The Necessity of a Theology

What is the *necessity* for a theological basis? William De Arteaga asks a very pertinent question, “What happens when the Spirit gives His gifts but there is no theology to *receive* the experience [emphasis his]?”¹⁵⁰ We might look to the Bible for the answer. In Acts 2:13, the Bible says some people within the crowd, on the day of Pentecost, *mocked* the disciples’ upper room encounter. Their ignorance, or shall we say their lack of theological basis, led them to fear, speculation, and derision; they spurned an authentic outpouring of God which was demonstrated through signs and wonders.

Michael L. Brown, who experienced his own share of mocking during the Brownsville Revival from 1996 to 2000, stated in his preface, “Revival by its very nature generates controversy, and I do not know of any significant revival in recorded Church

¹⁵⁰De Arteaga, *Forging a Renewed Hebraic and Pauline Christianity*, 207.

history that has escaped its share of criticism and misunderstanding.”¹⁵¹ What causes this kind of reaction to an outpouring of God’s Holy Spirit? Brown goes on to state that revival “presents a challenge to the religious status quo, meaning that it can be perceived as a threat to the historical foundations of the faith.”¹⁵² Essentially, where there is no theological base, present moves of God’s Spirit are dismissed, rejected, and even ridiculed.

It is interesting to note two thousand years ago, on the Day of Pentecost, a controversy to the outpouring of God’s Spirit led to constant persecution upon the Church. Almost two thousand years later, the Azusa Street Revival fostered much of the same reaction. If theology does not expand, and adjust under the scrutiny of the Holy Spirit, the Church will continue to shoot down and ridicule present moves of God that do not reflect the theological boundaries so familiar to us.

Theology must expand, just as we see in Acts 15:28, when the Jerusalem Council listened first to the Holy Spirit when considering theological and practical questions about incorporating Gentiles into the Messianic Jewish Church. The Jerusalem Council placed priority on listening to God’s Spirit, and models for us our need for theology to be willing to remain open to the revelatory leadership of the Holy Spirit. Otherwise, as previously stated, history will continue to repeat itself with every fresh outpouring of God’s Spirit. Theology certainly is not gullible, but theology that is Spirit-influenced will

¹⁵¹Michael L. Brown, *The Revival Answer Book* (Ventura, CA: Renew Books, 2001), 7. It might be noted that Brown says very few people know, or even recognize, the names of John Wesley’s critics. Yet, most people know who Wesley is. The point is, in the grand scheme people will remember the revivalists but fail to remember who their critics are. True revivalists make an impact in people’s lives; they make a transitional difference for God in their world. Critics, on the other hand, make little difference in their world for the kingdom of God. Consequently, they are scarcely remembered.

¹⁵²*Ibid.*, 16.

rightly discern and examine the practices of a movement without quenching the authentic move of God (see 1 Thess. 5:19-21).

The Theological Demise of Word and Spirit

This premise raises a very interesting point. If theology has been formulated incorrectly, it will be unable to discern just how and when the Spirit is moving or, even if such a move is necessary. Recently, a book by Jon Mark Ruthven was written which pinpoints this very issue.¹⁵³ Ruthven asserts that the Reformation was over-reactive in nature to the first fifteen hundred years of Christianity. Consequently, within the *protest*, errors were created that have altered the theological trajectory of Christianity in Protestantism for the last five hundred years.

The Reformer's message in reaction to the tyranny of Catholicism, was ardent and clear: salvation is free! However, the message of salvation became centrally focused on heaven. The Holy Spirit's only role was to be active in preparing a person for heaven (or the salvation experience), but nothing was said about spiritual gifts, prophecies, or miracles until the time heaven is reached.¹⁵⁴ As a result of this emphasis, most of our Protestant theology has become a *theology of preparation*.¹⁵⁵ "If we examine the preaching in a typical Protestant Church," says Ruthven, "we will discover a pattern of content that emphasizes our need for grace and our need to live out that grace by living an ethical life until we die and go to heaven, but imitating the NT apostles or Jesus in

¹⁵³Jon Mark Ruthven, *What's Wrong With Protestant Theology: Traditional Theology Verses Biblical Emphasis* (Tulsa, Oklahoma: Word & Spirit Press, 2013).

¹⁵⁴Ruthven, *What's Wrong*, 27.

¹⁵⁵*Ibid.*, 29-30.

their exact way of presenting the kingdom of God is rarely mentioned, or, more often is discouraged.”¹⁵⁶

This theology of preparation then, colors our perspective on how we read the Bible, and therefore, Word and Spirit are greatly impaired. Most of us who have been influenced by Protestant theology relegate miracles, signs, and wonders only to biblical times. God is more concerned about getting us into heaven, we reason, so there is little need for spiritual gifts. This perspective is expressed by a prominent Wesleyan theologian who emphasizes that spiritual gifts were temporary until the completion of the New Testament.¹⁵⁷ Protestant theology has given way to Cessationism, the teaching that the supernatural gifts ended after the original Apostles died.

Moreover, Protestantism limits, or has little use for, the prophetic voice of God since we have the Bible. Ruthven writes, “Every time we read about God speaking to one of his biblical characters, we semiconsciously *translate* the event: since God cannot speak directly to me today, how I apply this idea to myself is to remember that I only hear from God by reading the Scripture [emphasis his].”¹⁵⁸ This thought process is an outright abuse of the New Covenant Spirit promised by Jesus, the Spirit who fills and speaks to our hearts, and all generations to come (see Isa. 59:21 and Acts 2:38-39).

This Protestant theological filter not only shuts the door to the Spirit (and His gifts), but it distorts how we interpret the Bible. Miracles Jesus performs, and instructs His disciples to employ, are turned into metaphors to supplement a Protestant gospel of

¹⁵⁶Ruthven, *What's Wrong*, 260.

¹⁵⁷Charles W. Carter, ed., *A Contemporary Wesleyan Theology* (Salem. OH: Schmull Publishing, 1992), 1:453. This is not the view of all Wesleyan theologians, or all of the authors who wrote in this particular volume. It is, however, the view of the editor.

¹⁵⁸Ruthven, *What's Wrong*, 35.

salvation.¹⁵⁹ We will preach messages about the blind seeing spiritually, or the deaf hearing the gospel, or the lame walking the path of righteousness; all of which dumbs down the Word of God and blatantly defies certain portions of the Bible which command us to duplicate Jesus' ministry.¹⁶⁰

Central to the theology of the Holiness movement is the doctrine of sanctification. However, the emphasis of sanctification over the years, due to Protestant theology, has been on sin-avoidance and living an ethical life in preparation for Heaven. While this aspect is part of the doctrine of sanctification, there has been a de-emphasis on the supernatural power of the Holy Spirit and the ability to flow in the *charismata* as a result of being sanctified. If we have the same Spirit which anointed Jesus and gave Him power for ministry, the *same* power will enable us for service.¹⁶¹ "We cannot talk, at least in biblical terms," asserts Ruthven, "about being 'Spirit-filled' if there is no corresponding outworking of Jesus' charismatic ministry in our lives."¹⁶² A sanctified people, filled with the Holy Spirit, "should function as a charismatic community; this is grace coming to expression, in Word or deed."¹⁶³

Sanctification is a provision and blessing of grace, but it involves more than being cleansed from sin or set apart from something. Sanctification involves being set apart for God's mission, too; it means not just being saved *from* something, but *for* something.¹⁶⁴

¹⁵⁹Ruthven, *What's Wrong*, 36.

¹⁶⁰*Ibid.*

¹⁶¹James D. G. Dunn, *Jesus, Paul, and the Gospels* (Grand Rapids, MI: Eerdmans Publishing Co., 2011), 109.

¹⁶²Ruthven, *What's Wrong*, 203.

¹⁶³Dunn, *Jesus, Paul, and the Gospels*, 177-180.

¹⁶⁴*Ibid.*, 258.

Jesus sanctified His disciples for God's use; in being consecrated, they were able to *do* the truth, not merely remain holy.¹⁶⁵ Protestantism has robbed the Holiness movement from teaching the priestly function of fully sanctified individuals (1 Pet. 2:9), who when sanctified, are consecrated, and empowered, for the purpose of fulfilling a biblical role of speaking to God's people a prophetic voice of hope, healing, and deliverance.

Sanctification implies a relationship with God where believers are "led" by the Spirit, actually fulfilling the holy functions of the priesthood with behavior which rightly reflects the power of the Holy Spirit.¹⁶⁶ Sin avoidance is only one-half of being entirely sanctified, but being empowered with *charismata*, to actually *do* the work of God, is the other half which has been overlooked by a theology of preparation.

As stated before, the traditional definition of theology is faith seeking understanding. This view has warped much of the academics in the last few centuries because it builds a theological education upon the wrong tree—the tree of knowledge rather than the tree of life. Implicit in the tree of knowledge is the power of our own reasoning over and above divine revelation, and even an arrogance about what we know intellectually (see 1 Cor. 8:1).

Colleges and seminaries, then, applaud themselves based upon the number of students who graduate with honors and land the successful career. Students feel a sense of pride with their academic credentials. The real danger in this pattern is gaining an intellectual understanding of God but never really *knowing* God intimately.¹⁶⁷ Even

¹⁶⁵H. Seebass, "Holy," in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids, MI: Zondervan Publishing House, 1976), 2:232. Referred to *NIDNTT* hereafter.

¹⁶⁶*Ibid.*, 2:230.

¹⁶⁷Ruthven, *What's Wrong*, 256.

worse, is feeling a sense of satisfaction for having obtained a theological education in place of having a real, personal encounter with God through His Holy Spirit. And, in the process, Word and Spirit become opponents in the educated mind.

Yet, traditional Protestant theology insists in faith seeking understanding, rather than faith seeking faith (see Rom. 1:17). So the mind is elevated, as in the Enlightenment Era, to a superior status which precludes flowing in charismatic power. One would be hard-pressed to identify very many seminaries willing to award a degree based on how many people were raised from the dead. Certainly other factors need to be considered when handing out degrees other than charismatic activities. The tragedy is, however, we have graduated many students through Holiness schools who are able to articulate creeds and doctrines, but they know little about spiritual gifts. Much of our Protestant theological education has awarded diplomas in place of imparting the anointing, and worse still, it has denigrated miracles, signs, and wonders to the point that those filling our pulpits have little use for them.¹⁶⁸

At this point, we can begin to grasp the reaction to the outpouring of the Spirit at Pentecost, Azusa Street, the Brownsville Revival, or any other significant outpouring of the Holy Spirit. Theology will always affect our interpretation of a particular event; especially a theology which believes the thrust of the gospel is only concerned with preparation for eternity. Therefore, we must reflect a biblical balance in our theology and establish it to be inclusive of Word and Spirit.

¹⁶⁸Growing up in the Holiness movement gave this author the experience of seeing awards given to the brightest students, brightest being defined in terms of those who were “educationally astute.” Beyond that, it was always amazing how no one was considered to be eligible to lead a ministry if they smoked a cigarette or drank alcohol, but we never questioned their powerlessness in terms of the *charismata*. This, no doubt, is in part generated by a Protestant theology of preparation.

A Theology for Word and Spirit

Establishing a theology inclusive of Word and Spirit begins with an understanding of what the biblical emphasis is, rather than adhering only to traditional Protestant views. As Ruthven so accurately points out, “for all the emphasis that Protestants place upon Scripture as their ultimate doctrinal authority, they tended to use the Bible as a source for proof text rather than allowing it to speak with its own voice and emphasis.”¹⁶⁹ Perhaps it is time to read the Bible and learn what it actually says.

What does the Bible say in its own voice and emphasis? Certainly it advocates that there is a vast difference between *knowing* God (intimately) and knowing information *about* Him (academically); that we can hear God’s voice directly and immediately in our hearts through the prophetic Spirit that was bestowed upon us as a fulfillment of the New Covenant.¹⁷⁰ The emphasis of Scripture, particularly in the NT, is an empowerment for life rather than just getting prepared for Heaven.

More specifically, what was the emphasis of Jesus’ ministry? That question is an essential one to ask, because the whole rabbinical system of the first century was built on intimacy and emulation; a pupil was to be like their teacher.¹⁷¹ Historian Ray Vander Laan says, “Following Jesus isn’t simply a matter of turning our hearts and souls to Him; it means taking the yoke of His teaching and living it out day after day.”¹⁷² If we claim to

¹⁶⁹Ruthven, *What’s Wrong*, 265.

¹⁷⁰*Ibid.*, i-iv.

¹⁷¹Gary S. Greig and Kevin N. Springer, eds., *The Kingdom and the Power* (Ventura, CA: Regal Books, 1993), 176-178.

¹⁷²Ray VanderLaan, *Echoes of His Presence* (Grand Rapids, MI: Zondervan Publishing House, 1996), 59.

be followers of Jesus, then we must be committed to becoming exactly like Him in “words and actions.”¹⁷³ This approach sounds like a great paradigm for Word and Spirit!

To gain an overall understanding of Jesus’ ministry, four questions need to be asked:

- 1) What is it that the New Testament says that Jesus came to do?
- 2) What does He actually spend His time doing?
- 3) What does Jesus tell His disciples to do?
- 4) What is it that they actually spend their time doing?¹⁷⁴

The Bible summarizes the first two questions with a plethora of scriptures by demonstrating Jesus in direct opposition to the devil by employing miracles, healings, and exorcisms.¹⁷⁵ Certainly Jesus did other things besides these kinds of activities, but the point is “if NT discipleship depends upon replicating the life of the exemplar, then miracles represent a significant part of imitating Christ.”¹⁷⁶ We cannot sidestep the charismatic activity of the Bible and claim to have a theology that is biblical. In fact, if we note the space devoted to miracles that are recorded in the gospels, the percentages are very revealing: 44% of Matthew, 65% of Mark, 29% of Luke and 30% of John.¹⁷⁷

The last two questions are answered in Jesus’ commissioning accounts to His disciples, and specifically demonstrated in the book of Acts. It is important to note that

¹⁷³VanderLaan, *Echoes of His Presence*, 59.

¹⁷⁴Ruthven, *What’s Wrong*, 246.

¹⁷⁵Summary statements concerning Jesus’ ministry, healing and exorcisms: Mark 1:34; Mark 3:10; Matt. 4:15; Matt. 4:23; Matt. 8:18; Matt. 9:35; Matt. 14:14; Matt. 15:30-31; Matt. 19:2; Matt. 21:14; Luke 4:18; Luke 4:40-41; Luke 5:15; Luke 6:19; Luke 7:21; Luke 9:11; Luke 13:33. Many of these same verses are cited in Ruthven, *What’s Wrong*, 247.

¹⁷⁶Ruthven, *What’s Wrong*, 247.

¹⁷⁷*Ibid.*, 248.

49.7% of the book of “Acts is comprised of charismatic expression: miracles and prophecies.”¹⁷⁸ These percentages should tell us that Jesus not only demonstrated charismatic power in His ministry, but He commissioned each of His followers to replicate His lifestyle. And in fact, they did!

There is no indication in the Bible that these kinds of activities ended after the Apostles died or when the Scriptures were fully constructed. Any present attempt to suspend these kinds of activities is to view the Church as an institutional organization void of “the dynamic, charismatic character of the primitive Christian community.”¹⁷⁹ The biblical emphasis, then, for any true follower of Jesus is that they will manifest charismatic power: healing, prophecies, exorcisms, etc. Truly, the “gifts (*charismata*) and calling of God are irrevocable” (Rom. 11:29). Therefore, a biblical theology must be built on the emphasis of the Bible and not forged from propositional statements pieced together from sporadic passages. The emphasis of the Bible would demand charismatic activity be inclusive in our theology.

However, there is another side to the expression of the *charismata* that is vital; the need to execute charismatic activity through a sanctified vessel cannot be overlooked. Building a theology on biblical emphasis necessitates Holiness; charismatic power flowed from *sanctified* individuals in the book of Acts, and that message was promulgated in the Pauline Epistles. This emphasis must continue to be a model for the Church. If we downplay the need for Holiness of heart and life, we will set the stage for failure in the execution of spiritual gifts.

¹⁷⁸Ruthven, *What's Wrong*, 249.

¹⁷⁹Seabass, “Holy,” *NIDNTT*, 2:231.

In summarizing some of the mistakes made in the Charismatic Renewal over the last one hundred years, William De Arteaga states, “The Charismatic Renewal, in its rightful rejection of the Holiness patterns of legalism, inadvertently tossed out the Wesleyan quest for perfection and Holiness of life as the goal of Christian life.”¹⁸⁰ That was a tragic mistake to make because a theology of power must always be expressed through an agent of purity; otherwise, the duration and sustainability of the *charismata* will be short lived. Robert Tuttle alludes to the same idea arguing that within the last one hundred years power became separated from form (personal Holiness).¹⁸¹

De Arteaga goes on to candidly say, “The lack of the Wesleyan perfection component, plus the temptations of an exaggerated prosperity and tithing theology, was contributing agents to the exaggerations and scandals so destructive to the Charismatic Renewal.”¹⁸² We must fashion a biblical theology which embraces the expression of the gifts (power) while still holding tightly to the experience of Holiness (purity) so ardently communicated by the Wesleyan Holiness Movement.

Stephen Seamands summarized the schism that took place in the early 1900s between the Holiness movement and the Pentecostals in a chapter called *The Great Divorce: How Power and Purity Got Separated*.¹⁸³ He references a time in 1910, when entire sanctification was essentially denounced by a few people as a second definite work in Pentecostalism, emphasizing instead *only power* in the crisis of Spirit-baptism. This

¹⁸⁰De Arteaga, *Forging a Renewed Hebraic and Pauline Christianity*, 452.

¹⁸¹Tuttle, *Sanctity Without Starch*, 162-166.

¹⁸²De Arteaga, *Forging a Renewed Hebraic and Pauline Christianity*, 452.

¹⁸³Stephen Seamands, “The Great Divorce: How Power and Purity Got Separated,” in *Power, Holiness and Evangelism*, ed. Randy Clark (Shippensburg, PA: Destiny Image Publishers, 1999), 121-132.

viewpoint sparked much controversy within the Pentecostal camps, but the outcome from the de-emphasis of sanctification was hurtful. Seamands writes, “In addition then to its division with the Holiness movement over the relation of purity and power, Pentecostalism was now divided within itself over the issue (sanctification). The overall effect was to weaken the emphasis on purity within the movement, which arguably weakened the impact of the movement as a whole.”¹⁸⁴ We simply cannot side-step the necessity of teaching about the supernatural lifestyle apart from sanctification.

Biblical theology, established on the emphasis of Scripture, will be inclusive of purity and power, in fact, it *must* be inclusive of the two. Purity and power are always complementary in the Bible, not in conflict.¹⁸⁵ Seamands powerfully concludes, “We must embrace a biblical and experiential joining of these concepts in our own lives so that we may realize all that God intends for His children in Holiness, power, and life-changing influence upon our world.”¹⁸⁶ The Church has been viewed by the world as being fractured and competitive long enough. It is time we stop leaning to one side or the other, between purity and power. Form must embrace power; the skeletons of our doctrines must be quickened by the Holy Spirit, and the breath of God must blow life into our dusty theological concepts. Then we, along with Saint Paul, may boldly proclaim that we have fully proclaimed the gospel in Word and deed (see Rom. 15:18).

¹⁸⁴Seamands, “The Great Divorce,” 131-132.

¹⁸⁵Snyder, *The Divided Flame*, 50.

¹⁸⁶Seamands, “The Great Divorce,” 132.

Conclusion: Theological Implications

On September 26, 1965, the power of God's Holy Spirit fell on a group of Dutch Presbyterians and marked the beginning of the great awakening in Indonesia. Literally tens of thousands of people came to faith, and nearly every single miracle recorded in the four gospels was duplicated through these Timorese people as they dispersed the gospel. While there were critics of the revival here in the West, the move of God captured the attention of G.T. Bustin. He was a District Superintendent in the Pilgrim Holiness Church, a primitive Holiness Church that evolved from the early Wesleyan Holiness movement.

Bustin was a strong proponent and preacher of Holiness, namely entire sanctification. Yet, he believed God manifested in power as recorded in the book of Acts. Moved by the stories circulating from Indonesia, Bustin went to experience firsthand the revival fires that were spreading through the remote villages and various islands around Indonesia. His experiences are recorded in a small book called, *Dead: Yet...Live*.¹⁸⁷ Bustin spread the message of Holiness among the Timorese people, but he also became an advocate of the *charismata* as a normative expression within Spirit-filled people. He wrote, "If God is unchangeable, and if we believe that the blessed Holy Spirit still operates in His Church today, we should expect to see evidences of the supernatural even in signs and wonders in our day."¹⁸⁸

¹⁸⁷G.T. Bustin, *Dead: Yet...Live* (Westfield, Indiana: Fellowship Promoter Press, 1967). See also G.T Bustin, *The Man Christ Jesus* (Salem, OH: Schmul Publishing Co., Inc, 1987). Schmul Publishers reprint old classics, Bustin wrote this book in the late 1960s.

¹⁸⁸*Ibid.*, 20.

Bustin's theology was biblically centered. He embraced and propagated a theology of purity and power. However, he was not well received by many in the Holiness movement upon his return to the US in the early 1970s, and in fact, he was criticized and branded a fabricator among his own people and among those in various evangelical and Holiness camps.

Many evangelicals seem to join Bishop Butler's rebuke of John Wesley: "Sir the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing."¹⁸⁹ Ruthven asks a simple question: "What is the reason for such a revulsion to contemporary charismatic experience?"¹⁹⁰ A number of responses could be given in answer to this question such as inappropriate or unscriptural displays of the *charismata*, an over-emphasis on the *charismata*, fear and ignorance about the subject of the *charimata* (see 1 Cor. 12:1), or a theological box which does not permit the *charismata*. Ruthven's own response is that within "Christian theology, miracles have come to signify the additional revelation of qualitatively new Christian doctrine";¹⁹¹ the *charismata* incite fear in people, leading them to believe new content is being added to the Scriptures. This fear is largely due to Cessationism which has been prevalent ever since rabbinic Judaism, and has already been discussed in this thesis.

There is, perhaps, another response as to why there seems to be such an outcry to the display of charismatic power. Miracles establish a line of demarcation forcing us to choose on what side of the line we will stand. A lifestyle of signs and wonders challenge those who are content to live without them. It once was stated that "powerlessness is such

¹⁸⁹Ruthven, *Cessation of the Charismata*, 169.

¹⁹⁰Ibid.

¹⁹¹Ruthven, *Cessation of the Charismata*, 169.

an aberration that we are either compelled to seek for a fresh baptism in the Spirit until the power that was promised becomes manifested through us, or we create doctrinal reasons to comfort ourselves in powerlessness.”¹⁹² Many have chosen to rewrite theologies and doctrines to dismiss the value or necessity of the *charismata*, simply because they do not want to inconvenience themselves for a fresh touch of God’s Spirit.

Recently this author learned of a group of Christians in China who are fasting and praying with great fervency because they fear they have lost their anointing. When asked how they made such an assessment, they responded, “We are only seeing one person raised from the dead per month, and we’re used to seeing more.”¹⁹³ These kinds of activities cannot be limited to China or Third World areas; they must become normative in Christians everywhere. However, in order for a theology to embrace both Word and Spirit, there must be a sincere desire and effort to pursue God with a ceaseless passion. Spiritual apathy can *never* be tolerated if we want a theology inclusive of the *charismata*. If there is not a sincere effort, or willingness to chase after God for fresh impartations (see Acts 4:31), we might even question one’s theology of sanctification.

There is another implication to developing a theology of Word and Spirit, Bible schools and seminaries will need to rethink what they call “academic excellence.” Certainly diplomas should be awarded for those who achieve specific criteria, but inclusive to Bible knowledge, exams, and term papers, there should be an understanding, and a practicum, of deploying spiritual gifts. Seminaries should instruct students not merely in the *logos* (Word), but help them to *hear* the spoken Word of God’s Spirit

¹⁹²Bill Johnson, *Face to Face with God: The Ultimate Quest to Experience His Presence* (Lake Mary, Florida: Charisma House, 2007), 189.

¹⁹³This information was learned in a conversation with Craig Rench, pastor of a Nazarene Church in Anaheim, California, on March 3, 2012. This pastor has personal connections with this particular group.

(*rhema*). Bible classes should be arranged around learning to hear the prophetic words of the Spirit who speaks through Spirit-filled vessels (see Acts 2:17). As stated previously in this thesis, theology must be practical; it must have legs which reach all the way to the ground. Theology is never more practical than when it equips students with spiritual gifts, and then sends them out to utilize those gifts in the marketplace!

There is one final implication to consider in developing a theology of Word and Spirit. Churches (and denominations, specifically the Holiness movement) will need to think about developing a curriculum that instructs God's people in Word and Spirit. Discipleship within the local Church will need to look more like a rabbinic style of mentorship where we do not merely teach the Bible in a class room, but we take new believers into the community—prophesying, praying for the sick, leading people to Christ, or simply encouraging the broken hearted. Simply stated, discipleship programs within the Church will need to be inclusive of the fruit of the Spirit *and* the gifts of the Spirit. That proposed effort is the emphasis of this author's project.

Word and Spirit were in the heart of Wesley and his band of Methodists, and those components comprised the DNA of the Holiness movement. Hopefully we have not strayed too far from our roots. Many Churches and denominations have already started the process of rebuilding a theology inclusive of Word and Spirit. But there is much more to be accomplished. May we tarry before the Lord and pray for a fresh outpouring of His Holy Spirit. And when it falls upon us, may we not be critical of how He pours out, rather, may we embrace the Lord so that we might be purified and empowered to represent Jesus Christ to the fullest measure.

CHAPTER THREE

INTEGRATION OF THEORY AND PRACTICE

This chapter of the thesis first discusses pertinent literature that has been a springboard for this particular ministry project. Secondly, it briefly outlines the necessity for a discipleship course to reflect the nature and lifestyle of Jesus. Finally, a synopsis of the ministry project is given.

Literature Review

Pivotal to the formation of this thesis and project is the new book written by Jon Mark Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis*.¹ Ruthven's book makes a bold challenge that the Reformation was over-reactive in nature to the first 1500 years of Christianity. Consequently, the emphasis of the Reformation leans toward preparation for heaven rather than an empowerment for life, the aspect which is the biblical emphasis. Ruthven states, "If we examine the preaching in a typical Protestant Church, we will discover a pattern of content that emphasizes our need for grace ("unmerited favor") and our need to live out that grace by living an ethical life until we die and go to heaven; imitating the NT apostles or Jesus in

¹Jon Mark Ruthven, *What's Wrong with Protestant Theology: Traditional Theology Verses Biblical Emphasis* (Tulsa, OK: Word and Spirit Press, 2013).

their exact way of presenting the kingdom of God is rarely mentioned, or more often is discouraged. That's what's wrong with traditional Protestant Theology: it is simply not biblical!"²

Ruthven's book carefully outlines the components of the Protestant Reformation giving substantial evidence that the Holy Spirit's primary role was/is to prepare one for salvation, but there is little emphasis on spiritual gifts and hearing the prophetic revelation of God. He takes his readers on a journey through the Scriptures giving them ample proof from God's Word that the biblical emphasis goes well beyond merely preparing God's people for salvation. Scripture, Ruthven points out, gives evidence of the fact that God speaks to His people and His people are able to hear and respond. Moreover, the author believes the essence of the New Covenant is the power of Christ being made manifest through our lives. Certainly, heaven is our final reward, but Ruthven's book gives strong biblical proof that the power of heaven can be displayed through believers just as we see it displayed in Jesus and NT believers.

Ruthven brings clarity to the doctrine of sanctification which is a major aspect within the Holiness movement. The experience of sanctification must go well beyond managing sin and living an ethical life. According to Ruthven, "If the traditional emphasis of sanctification is about avoiding sin until we reach Heaven, then this concept is muddled when compared with the NT message."³ Sanctification must include the idea of "being set apart for God's mission, primarily to become a priest or a prophet."⁴

Ruthven highlights the idea of being empowered for service to operate in the *charismata*

²Ruthven, *What's Wrong*, 295.

³Ibid., 292.

⁴Ibid.

when sanctified. In other words, if we are truly sanctified and filled with the Holy Spirit, there will be a corresponding outworking of charismatic activity in our lives.

Another aspect of Ruthven's book which underscored the necessity for this ministry project is the growing problem in traditional education, particularly in Christian colleges and seminaries. Ruthven gave substantial evidence of the conflict between academic excellence and learning how to personify the life of Jesus in practical ministry application. On this point Ruthven writes, "This tradition of intellectualized ministerial training is literally forced upon seminaries by accrediting bodies. Very early in the history of the Association of Theological Schools (ATS) it was determined that the standard Bachelor of Divinity degree for pastors (now the M.Div.) should represent, not a standard for ministry effectiveness, but rather a standard of scholarship."⁵

It would appear we are educating ourselves into ignorance. There is a deep concern on the part of this researcher that our educational institutions re-think what we call "ministry preparation." While theological knowledge is necessary, there is a concurrent concern that students will be deceived for "not knowing the Scriptures nor the power of God" (Matt. 22:29) as Jesus once cautioned a group of "educated" people. It seems imperative to develop a curriculum for discipleship training (or higher education) which not only equips students to understand God's Word, but prepares them to actually do the things Jesus did—and commissioned us to do.⁶

⁵Ruthven, *What's Wrong*, 258.

⁶This element is a major impetus behind this researcher's ministry project. Pastors and leaders are graduating from Bible colleges and seminaries with academic degrees, but they know little of emulating Jesus' lifestyle in terms of the *charismata*.

Another profound book by Ruthven which shaped this ministry project is *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*.⁷ This book is a polemic against Cessationism, the belief that miracles and spiritual gifts have ceased with the Apostles and that they are “no longer required after the viable structure and doctrines of the Church had been established.”⁸

His book was primarily written as a defense against Benjamin B. Warfield’s attack on miracles in the early twentieth century. This book was helpful because the Church of the Nazarene, the context group for this ministry project, was officially established in 1908. From a historical standpoint, Warfield’s attack on post-biblical miracles has swayed many within evangelical and Holiness circles. Ruthven demonstrates how Cessationism crept into theology and choked out our understanding of God’s Word. A key to understanding signs and miracles, states Ruthven, is to see them not as “accrediting the gospel, but the means by which aspects of the gospel are revealed and presented.”⁹

Ruthven wrote a chapter on how we can respond to Cessationism biblically and theologically, and it is highly recommended that all Bible students thoroughly read it. His book helped this researcher understand how Cessationism has influenced many in the modern Church, and in higher education, and how we can deliver an accurate, biblical response. Moreover, it underscores the necessity of a self-replicating discipleship course which teaches, equips, and deploys believers to practice the *charismata*.

⁷Jon Mark Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* (Tulsa, OK: Word & Spirit Press, 1993, 2011).

⁸*Ibid.*, 5.

⁹*Ibid.*, 66.

Another book that was essential to this ministry project was Randy Clark's *There is More: The Secret to Experiencing God's Power to Change Your Life*.¹⁰ Central to the Holiness movement is the doctrine of entire sanctification, which has already been discussed. By and large, this experience is taught as a second work of grace.¹¹ The fallout, however, in teaching a "two-works grace" is after the second work has been experienced, no more revelation or experiences from God seem necessary.¹² Clark's book highlights the central theme over and over again; there is always more for those who are hungry and thirsty for God (see Matt. 5:6).¹³

Challenging and encouraging, his book is filled with a plethora of examples and testimonies of people who received impartations from God. The doctrine of impartation is so important to the life of the Church that Clark writes, "until this this doctrine is fully restored to the Church, she will not be able to claim that all grace is at work in her."¹⁴ This researcher reflected on the book of Romans, one of the most doctrinal books in the NT. It is interesting to note the Apostle Paul wanted to see the believers in Rome for one central reason, to give them an impartation.¹⁵ Perhaps we could list several central

¹⁰Randy Clark, *There is More: The Secret to Experiencing God's Power to Change Your Life* (Mechanicsburg, PA: Global Awakening, 2006).

¹¹See H. Orton Wiley, *Christian Theology* (Kansas City, MO: Beacon Hill Press, 1952), 2:445-449.

¹²This concept certainly would not be taught in most Nazarene circles, but having grown-up in the Church of the Nazarene it has been observed that too many, after having testified to a second work of grace, have ceased to hunger for more of God or desire yet a deeper touch of God beyond entire sanctification. The unspoken mindset is that after the second work is experienced, there is nothing more to be experienced from God.

¹³By more, he means more love, more faith, more of the Spirit, more passion, and etc., simply put, Clark means more of God.

¹⁴Clark, *There is More*, 103.

¹⁵See Romans 1:11. This verse implies that the Church in Rome seemed a bit unstable, and that is why Paul was coming to impart spiritual gifts—so they could be established.

doctrines needing restored within the Church, but this researcher now leans toward the necessity of impartation as being one of those central doctrines in need of restoration, especially within the Holiness movement.

It was prudent of Clark to conclude his book with quotes from Billy Graham and Dr. Lindsell. Including comments from these influential leaders tends to gather a wider circle of evangelicals into the discussion and experience of impartation. It also reflects the heart and character of Clark to be inclusive with a subject that could otherwise be viewed only as Charismatic theology. Clark did an outstanding job at blending various theological camps and historical reformers into the discussion of the Holy Spirit. The necessity of being filled, and refilled through impartations, was made very clear in Clark's final pages, and it is a subject matter which has been articulated by many circles other than Charismatics. This book would be essential to almost any ministry project, and most certainly to anyone implementing the *charismata*.

There are two other books that need to be briefly touched upon,¹⁶ especially with a thesis and ministry project pertaining to purity and power. The first book is *The Kingdom and the Power* edited by Gary S. Greig and Kevin N. Springer.¹⁷ The second book is *Theology with Spirit* by Henry I. Lederle.¹⁸ The first of these two is a

¹⁶It should be mentioned that this researcher took a special interest in books that combined Word and Spirit or purity and power. One such book is Howard A. Snyder, *The Divided Flame: Wesleyans & The Charismatic Renewal* (Eugene, OR: WIPF & Stock Publisher, 1986). There are other key works that combined the evangelical focus of the Word and the charismatic workings of the Spirit, and they are part of the bibliography. Another profound, groundbreaking work that was recently released dealing with the evidence for miracles is the two-volume set by Craig S. Keener, *Miracles: The Credibility of the New Testament* (Grand Rapids, MI: Baker Academics, 2011).

¹⁷Gary S. Greig and Kevin N. Springer, eds., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for Today?* (Ventura, CA: Regal Books, 1993).

¹⁸Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal and Charismatic Movements in the 21st Century* (Tulsa, OK: Word & Spirit Press, 2010).

comprehensive theology and an apologetic on the subject matter of signs, miracles, and the *charismata*. Greig states this clearly in his introduction when he writes “the contributors set forth the biblical evidence showing that healing and miraculous spiritual gifts were the chief demonstration of the redeeming power of the Cross that accomplished the preaching of the gospel in the New Testament Church.”¹⁹ This book is an excellent resource examining the balance between the fruit of the Spirit and the gifts of the Spirit, as well as of the proclamation of the gospel and the *works* of the gospel.²⁰ The second, of the two mentioned, is a theology that underscores the importance of flowing in the power of the Holy Spirit. Few theological works combine theology with being Spirit-led. Lederle’s book, *Theology with Spirit*, combines both of these aspects. At times, it appears to be more historical than theological, but he carefully outlines the birth and growth of the Pentecostal and Charismatic movements to present day, identifying particular splits, challenges, and nuances biblically and theologically.

One critique that should be highlighted is Lederle’s discussion on spiritual gifts. While the *charismata* are necessary, the standard debate, concerning tongues (*glossolalia*), is always over “the initial evidence.” Of course, Lederle and others advocate flexibility concerning the subject matter. But the closing discussion concerning tongues follows a similar path, one which most Charismatic writers seem to take, exhorting believers to avoid the “law of tongues” (that all must speak in tongues when

¹⁹Greig and Springer, eds., *The Kingdom and the Power*, 22.

²⁰*Ibid.*, 21.

baptized in the Spirit).²¹ This stance misses the issue, according to this researcher. The discussion of tongues must move beyond “initial evidence” to applications and variety.

The Bible identifies different applications of tongues such as: other tongues (Acts 2:4), new tongues (Mark 16:17), angelic tongues (1 Cor. 13:1) and prayer (worship) tongues (1 Cor. 14:14). All of these applications seem to fulfill the meaning of the word that Paul uses in 1 Corinthians 12:10 when he speaks of “...*kinds* of tongues [emphasis mine].” The word the Apostle uses carries the meaning of species, family, assortment, or variety.²² So this researcher believes the point gets missed when we hover around the standard debate of, “if one will, or will not, speak in tongues,” when they are baptized in the Holy Spirit. Instead, we must teach that all the gifts, including tongues, are necessary, and will flow from a Spirit-filled believer. However, the manifestation of those tongues may be any one of the aforementioned, and it is dependent upon the Spirit to bestow one, or more from the “family” of tongues as He so desires.²³

Now that the foundation of literature has been discussed which provided a springboard for this ministry project, let us examine the necessity of disciples reflecting Jesus’ lifestyle and why this replication has become a vital need within the Holiness movement.

²¹Lederle, *Theology with Spirit*, 204.

²²Kittel, Friedrich and Bromiley, *TDNT*, 1:118.

²³As mentioned before, the issue of tongues is a touchy subject for those within the Church of the Nazarene. It might be noted that of the four varieties of tongues identified in the Bible, only one is actually a “sign” of following Jesus. In Mark 16:17, Jesus speaks of “new tongues” following those who believe. This researcher’s project, *FIRE School: Living in the Supernatural*, teaches that this “new tongue” is the fresh, anointed, new (*kainos*) tongue generated by Christ. The focus in this particular variety of tongues is not so much an unknown tongue, rather, an anointed tongue, such as Ephesians 4:29 or Colossians 4:6. Speaking with a new tongue, (anointed, bold power) is the true evidence, the sign, of being a herald (*kerux*) of Jesus (Mark 16:15). This, perhaps, is what the Jewish leaders took notice of in Acts 4:13 when they saw the boldness of Peter and John. Apparently, these two guys spoke with “new tongues.”

The Necessity of Disciples Reflecting Jesus

In Pilot Point, Texas, in 1908, the Church of the Nazarene was formally organized. This organization brought with it the purity of the Wesleyan Holiness movement as well as the power for service as the result of being baptized in the Holy Spirit. The Church of the Nazarene was birthed in purity and power, and it resembled the primitive NT Church in the book of Acts.

Recent statistics, however, reflect that the Church of the Nazarene, as well as with other major denominations, is not growing in the US and Canada. “We could soothe ourselves and never admit that the emperor has no clothes,” says Bob Broadbooks, writing for Nazarenes, “but we have not kept pace with population growth.”²⁴ In short, the Church of the Nazarene is not presently making a transformative difference in our nation as the primitive NT Church did within its culture two thousand years ago. This fact should bring us to our knees in repentance, and we should seek God for a Spirit-led strategy to see renewal in the Holiness movement and to see the Church impact our nation for God as Jesus commissioned us to do.

Leaders from the Church of the Nazarene did just that; they sought God, prayed for a Spirit-led strategy to see renewal within the Church, and presented a Spirit-led plan to make a transformational difference within the US and Canada. While the strategy was Spirit-led and helpful to the denomination, it lacked an essential aspect indispensable to

²⁴Bob Broadbooks, “Introduction: The Invincible Power of a Holy Purpose,” in *A Holy Purpose: Strategies for Making Christlike Disciples*, ed. Bill Wiesman (Kansas City, MO: Beacon Hill Press, 2011), 13. This book was written in response to concerns that the Nazarene Church was not making an evangelistic impact within the US and Canada. The outcome was a five-fold, Spirit-led strategy, presented in the book. The five initiatives are the following: Intentional Leadership Development, Vibrant Church Renewal, Clear and Coherent Theological Identity, Passionate Missional Outreach, and Multifaceted New Church Development.

the cause of discipleship and evangelism. As with most discipleship programs, the strategy presented did not underscore the biblical emphasis: namely, imitating Jesus in charismatic power. Jesus manifested power, a power not His own, but of the Holy Spirit, and this power was manifested in charismatic fashion. This power was “effective power: the demons obeyed, the blind saw, the lepers were cleansed; the poor and the sinner experienced forgiveness and acceptance; or in a word, power to bring wholeness of mind, of body, and of relationships.”²⁵

Discipleship programs then, that fall short of imitating Jesus in charismatic power are below standard for any Church or denomination. Discipleship must “structure its activities around the goals Jesus established for his disciples, as seen in the emphasis He expressed in his training program—the commission accounts best describe His emphasis.”²⁶ Let’s be honest, nothing seems to be as effective in discipleship training than “raising a dead child to life, or healing the blind, deaf, lame, or cleansing lepers,” writes Ruthven.²⁷ This description clearly characterizes Jesus’ discipleship program. He demonstrated a supernatural lifestyle, equipped His followers to imitate Him, and then deployed His followers in the power of the Holy Spirit to carry out their mission on earth. Therefore, any strategy for discipling believers and equipping them to evangelize must include Jesus’ methods.

In addition, discipleship strategies must extend beyond theory and talk. Most traditional discipleship programs center on the instruction aspect, but participant

²⁵Dunn, *Jesus and the Spirit*, 88.

²⁶Ruthven, *What’s Wrong*, 262.

²⁷Ibid., 263.

activation is significantly lacking where students actually do the works of Jesus.²⁸ What often happens is participants are able to recite creeds and doctrines central to the movement, but they know little of the *charismata* or actually how to deploy these gifts in the marketplace (not to mention within the walls of the church). Randy Clark accurately writes,

Discipleship is more than observing—watching, viewing, scrutinizing, monitoring, studying, examining, surveying—it is becoming like the teacher by doing what one is told. This is the root of our theological education problem. We have mistaken *studying the Master* for *becoming like Him*. We have mistaken *observing* for *doing*. We have replaced the Jewish understanding of discipleship with a Greek understanding. The New Testament was written by Jews, with a Jewish understanding of discipleship, not with a Greek understanding.²⁹

This step leads to the next section in this chapter of the thesis, which is to present a self-replicating discipleship program that emulates Jesus in purity and power—which, in subsequent chapters, is argued for its necessity and demonstrating how we tested its viability. This course is called, *FIRE School: Living in the Supernatural*.

Living in the Supernatural: Project Synopsis

The ministry project is a twelve hour discipleship course designed to integrate Word and Spirit. *FSLS* begins with the history of miracles, signs, and wonders, and explores why the Church has drifted from a lifestyle exhibited by Jesus and in the book of Acts. Participants thoroughly examine the spiritual gifts identified in 1 Corinthians 12:7-

²⁸Ruthven, *What's Wrong*, 303.

²⁹Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick* (Minneapolis, MN: Chosen Books, 2011), 80.

11, looking only briefly at the gifts identified in Romans 12:3-8 and Ephesians 4:11. The lists identified in Romans and Ephesians, it is pointed out, are different in nature to the gifts in 1 Corinthians 12:7-11. This course demonstrates biblically the *spiritual* nature of the Corinthian's list giving ample evidence that sanctified people (or those baptized in the Holy Spirit) will manifest the Spirit for the profit of the church (see 1 Cor. 12:7) by the *charismata*.

Very few discipleship programs (if any at all) within the Holiness movement, particularly the Church of the Nazarene, address the gifts identified in 1 Corinthians 12. In addition to identifying them, *FSLs* demonstrates how these gifts are to be deployed with purpose and order. The Body of Christ is not meant to be divided, fractured, and weak; rather, it is to be built up and edified. Spiritual gifts are given for this purpose. A healthy body is able to minister, multiply, and effectively evangelize. It is a serious deficiency to disciple believers and to never instruct them on the necessity of manifesting the charismatic nature of Christ.³⁰

Beyond the *charismata*, *FSLs* demonstrates the biblical necessity of Holiness, which is foundational for the gifts. Purity is the track upon which power will flow. Discipleship programs that teach spiritual gifts while neglecting the necessity of Holiness and sanctification will lead to serious spiritual anemia within the Body of Christ. The manifestation of gifts is too impressive for spiritually self-centered and immature believers. A simple observation of the Corinthian congregation gives ample evidence for that fact. Division and discord were evident within this church, and the Apostle Paul

³⁰See the appendix in Greig and Springer, eds., *The Kingdom and the Power*, 359. There is a great lesson titled "Power Evangelism and the New Testament Evidence" that gives an excellent discourse on how disciples not only can have power for miracles, but it is necessary for disciples to operate in charismatic power if we are to impact a fallen world for Christ.

confronted it directly and boldly before outlining the *charismata* (see 1 Cor. 1:10; 3:1-23).

Being set-apart and sanctified does not mean becoming a spiritual icon. Quite the opposite, participants in *FSLs* learn that it is normative for believers who have been cleansed and filled with the Holy Spirit to operate in charismatic power.³¹ The blessings of the *charismata* can be deployed outside the walls of the Church, not merely within the congregation. Class time is dedicated for participants to practice and demonstrate certain gifts, and it concludes with an impartation where participants experience God's activity; and they understand that personifying Jesus in charismatic power is a lifestyle, not just a program.

FSLs takes discipleship to a level many programs have failed to go. The Church of the Nazarene is well aware of its need to extend beyond the walls of the church, and even to personify a life that looks like Jesus. This is stated clearly, in a book previously quoted, when the author writes, "The Church is not formed to sit round and wait for the heavenly bus (taking people to Heaven); the Church is the hands and feet of Jesus in the world, going where He goes, doing what He does, empowered by the Spirit of the risen Jesus dwelling in the gathered/scattered community of servants."³² While there is much agreement with this statement, the fact remains there has been a deficiency in teaching spiritual gifts—the actual things Jesus did—as normal behavior for a Spirit-filled believer; the very activities that can transform those beyond the church walls.

³¹Keefauver and Weakley, *The Holy Spirit & Power*, 107-121. There is a great chapter in this book titled "Gifts of the Spirit" which describes John Wesley's thoughts concerning the *charismata*. This book is a great read for those in the Holiness movement.

³²Dan Boone, "Living Holiness: The Gospel in Word and Deed," in *A Holy Purpose: Strategies for Making Christlike Disciples*, ed. Bill Wiesman (Kansas City, MO: Beacon Hill Press, 2011), 111.

One of the most prominent theologians in the Church of the Nazarene was the late H. Orton Wiley (1877-1961). Encouraged by the denomination, he wrote his “magnum opus,” a three volume systematic theology. Concerning spiritual gifts, Wiley states,

The gifts of the Spirit are essential to the spiritual progress of the Church...the spiritual mission of the Church can be carried forward only by spiritual means...it is evident that the gifts of the Spirit are always latent in the Church. They did not cease with the apostles, but are available to the Church in every age.³³

That statement should be engraved upon the office walls of every pastor and leader in the Holiness movement. Spiritual gifts are essential, and the spiritual progress of the Church simply will not occur without the deployment of the *charismata*. Gifts did not cease with the apostles; therefore, we must develop discipleship curriculum to teach believers about them, and train believers how to function with gifts as normative behavior for Spirit-filled people. Even John Wesley believed and taught that miracles were not limited to the apostolic age and should be restored to proper usage.³⁴

This belief and practice is precisely what *FSLS* does; it re-digs the wells of these latent gifts and exposes them to believers, teaching them both, the fruit (character) and the function (*charismata*) of the Spirit. Beyond that aspect of the lesson, it activates believers so that they can function with sustainable power as the “gathered/scattered” community of faith. The Holiness movement, which includes the Church of the Nazarene, has roots in the ministry of John Wesley. From a biblical sense, Wesley was charismatic.³⁵ His theology and experience in God, “caused him to saddle a horse and

³³Wiley, *Christian Theology*, 2:321.

³⁴De Arteaga, *Quenching the Spirit*, 66. See also Wesley, *The Works*, 7:27.

³⁵There is a great chapter that addresses the nature of Wesley’s theology as being charismatic in Snyder, *The Divided Flame*, 55-67.

ride into the world; He believed the God of love he experienced had gone into the world ahead of him and was calling him to follow. This God was not hiding in doctrines or waiting behind closed church doors to be discovered...this God was en route to redeem His creation from sin.”³⁶ The hour is upon us to equip, empower, and activate disciples to function just like Jesus did—in Word and Spirit; to live in the character of Christ, and to operate in the *charismata* of Christ; that objective is the purpose and design of *FSLs*.

³⁶Boone, “Living Holiness,” 116.

CHAPTER FOUR

METHODOLOGY

This chapter dissects the research methodology by first introducing the problem and solution statements. Second, a hypothesis for the ministry project is proposed. Third, an analysis of the research design is given, and a discussion of the data triangulation is explained. Fourth, there is a discussion concerning the instrumentation used to gather the data. This chapter concludes with an explanation of how the data is measured to test its viability. To best understand the research method selected; however, it is preferable to begin with the philosophical worldview.

The Philosophical Worldview

Generally, philosophical ideas will influence research projects.¹ Philosophical worldviews are simply beliefs or paradigms that guide one's actions. These beliefs and paradigms are shaped by past experiences, disciplines, social settings, educational and spiritual experiences. To understand those influences that might form the philosophical worldview designing this research project, personal reflection is necessary. This researcher has been immersed in a spiritual setting since birth. The context has been

¹John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009), 5.

within a denomination called The Church of the Nazarene, and for nearly thirty years, this researcher has served in some type of a full time ministry position.

Given this background, certain observations and conclusions have been made that are positive and negative. There are no regrets, even in the midst of some very painful disappointments and difficult lessons. Equally, this context has afforded many opportunities and privileges for which this researcher will be forever grateful. One cannot spend a lifetime in a particular environment without gaining some sense of appreciation and even an admiration for those circumstances. Moreover, this researcher speaks not as an outsider, but as one who has grown, developed, and been shaped within his background. However, there are some theological and spiritual practices which this researcher would like to suggest that he believes will enhance the context.

This desire to suggest reform sounds close to an advocacy and participatory worldview, where the research project contains an action agenda.² However, this researcher is not interested in politics, disenfranchised groups, or social issues. Rather, the interest focusses on what is effective, and how applications can be biblically deployed to facilitate a healthier context. As a result, the research methodology is actually shaped through the lens of a pragmatic worldview because solutions are being offered for proposed problems; the researcher hopes to reach successful and useful outcomes within his context.³

This project uses a mixed methodology because doing so allows freedom to the researcher to choose a variety of methods; pragmatism “opens the door to multiple

²Creswell, *Research Design*, 9.

³Ibid., 10.

methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis.”⁴ Therefore, qualitative and quantitative samplings are used to gather data during the field testing of the ministry project.

Problem and Solution

In English composition, narrative hooks are used to state a problem. These hooks are generally questions that entice readers to remain engaged. While reading a completed thesis for a Doctor of Ministry degree by Stephen Elliot, this researcher was hooked by the implied question which Elliot suggests. He writes, “The Church has lost its persuasive and moral authority largely through its own misbehavior, poor representation, and powerless defense of the Gospel.”⁵ The implied questions Elliot is asking in his thesis are, “Why is this true? What has transpired in the Church that has left it so impotent and barren?”⁶

Without re-dissecting the concerns within the Holiness movement and the Church of the Nazarene, the remaining query is what should be done in my context? We understand the true Church was birthed in Word and Spirit on the day of Pentecost, and the early believers were impervious to demonic and social attacks. Admittedly, the Church of the Nazarene, birthed out of the Holiness movement in 1908, was forged in the union of Word and Spirit. It too, was unconquerable during its fledgling years. But here we are, present day, immersed in a denomination with immeasurable possibilities; yet, to

⁴Creswell, *Research Design*, 11.

⁵Stephen Elliot, “By the Power of Signs and Miracles: The Role of the Miraculous in Conversion in Canadian-based Alpha Courses,” (Asbury Theological Seminary, 2007).

⁶Ibid., 3.

echo Elliot's lament, we have lost our moral and persuasive authority. Our defense of the gospel is powerless. We are not growing; and, to put it bluntly, we are not healthy. Again, the question, what should be done? We truly have a problem on our hands.

Most certainly a number of valid solutions could be offered in response to the problem. This thesis offers one solution; it is to teach people the Bible. Certainly that statement sounds elementary, but this researcher's proposal suggests that we teach the *real* emphasis of the Bible, not doctrines contrived out of the Reformation in reaction to Catholicism. Additionally, this researcher proposes the development of a discipleship curriculum, from the Bible, to equip believers in both, Word and Spirit; participants will be equipped and empowered to actively change their world through the supernatural power of the Holy Spirit. If it worked two thousand years ago, with believers facing Roman tyranny, it certainly will work again if we possess what they possessed, namely, an understanding and lifestyle functioning with an inward grace of heart purity and an outward grace of charismatic power.

Proposed Hypothesis

FSLS is a discipleship tool used to equip God's people with a practical theology, a theology considered biblically charismatic. This training tool helps equip believers to be Spirit-anointed instruments who will actually fulfill the comprehensive mission of Jesus. It is believed that *FSLS*, when applied to select groups within the Nazarene Church, will produce measurable positive self-reported outcomes. Students will experience increased confidence to pray and minister to people which will result in increased ministry passion.

They will not only understand the necessity of Word and Spirit, but they will begin to see spiritual gifts manifested through their own lives in practical, tangible ways. This hypothesis will be adjusted by the views of the participants, and is, therefore, a *grounded theory* approach.⁷ The final hypothesis is formulated at the end of the project.

Research Design

FSLs is designed to be a mobile school and can be taught in a variety of methods during a week in the local Church. The twelve hours are adaptable to a church's schedule, but for this project we propose two hours each evening Wednesday through Friday (completing six hours). Saturday completes the final six hours, best broken down to three hours in the morning and three hours in the afternoon. The training material includes a 120 page participant's manual for note taking. Classes include time for demonstration of material taught, but great emphasis is placed on a concluding activation service at the end of the training; this is a time of impartation (see Rom. 1:11). Participants learn and experience that spiritual gifts are imparted and activated by the presence of the Holy Spirit and should be utilized for the profit of all.

The researcher is gathering Nazarenes of various ages from his own local context by extending an invitation to participate in a study. In addition to the first training site, a subsequent *FSLs* is planned in a different Nazarene church to test the viability of *FSLs* in a setting outside the researcher's immediate context. The research for this project is conducted by utilizing a mixed method approach, an inquiry combining both quantitative and qualitative research.

⁷Creswell, *Research Design*, 13.

In both sites, pre-surveys and post-surveys are distributed to the participants asking four essential questions: What is the present condition of your spiritual life before/after *FSLs*? What is your present knowledge of spiritual gifts before/after training? How often are your spiritual gifts used before/after training? How many times in the last nine weeks did you experience the following gifts (word of knowledge, prophetic word, praying for healing, a word of wisdom, and a mighty work)? The post-survey is distributed nine weeks after completion of the course asking the same questions. The questions on both surveys are generated around a Likert-type scale.⁸

The surveys serve as a quantitative method of data analysis because they offer the ability to test objective variables.⁹ It is the researcher's belief that participants will report positive, verifiable results. However, qualitative research is also conducted to test the viability of *FSLs*. This more subjective approach allows the researcher to make his own interpretations as data is collected within the participant's setting.¹⁰ To fulfill this method of research, the researcher distributes journals at the beginning of the training course. Participants are encouraged to journal their insights, or what they might be hearing from the Holy Spirit, as they experience the course. The journals are open-ended; therefore, the researcher will follow a phenomenological approach—assessing the human experiences described by the participants.

Additionally, at the conclusion of the training course, a focus group is formed asking participants three basic questions: What did you learn about spiritual gifts? Has

⁸These types of numbering surveys were developed by psychologist Rensis Likert, and it allows subjects to respond by a numerical scale. Our cohort mentor, Jon M. Ruthven, suggested that we use these kinds of surveys to gather quantitative data from participants.

⁹Creswell, *Research Design*, 4.

¹⁰*Ibid.*

your life been touched spiritually through *FSLs*, and if so, how? What is a take-home for you from this course?

The intent of the researcher, once again, is to gather conclusive, positive, self-reported data from the participants. Data triangulation is employed at the conclusion of the project by analyzing the data gathered from the pre-surveys and post-surveys journals, and focus group. Each of the sources of data is comprised of different participants to facilitate better sampling of the effectiveness of *FSLs*. This type of research utilizes a grounded theory approach simply because the final theory will emerge through the data collected from the participants.¹¹

FSLs is not developed merely to transfer information, but to be a discipleship *experience*. It is designed to instill the prospect of living in the supernatural as a sustainable lifestyle. Living like Jesus is not a program; it should be our life because it is the result of being possessed with the Holy Spirit. Spirit-filled believers are always poised and ready to deploy spiritual gifts under the impulse of the Spirit. This indication is emphasized during the training, and participants should have an understanding that living the charismatic experience is a culture within a church as well as within the community. Therefore, *FSLs* is pro-active in its method of research because the goal and intent of the researcher is to see a transformative difference in all of the participants; this researcher's standpoint was one of being "passionately involved with the practice being evaluated."¹² When Jesus commissioned His disciples, He deployed them for a lifetime.

¹¹Creswell, *Research Design*, 13.

¹²William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program*, 3rd ed. (Chicago, IL: Exploration Press, 2000), 29.

He did not institute a program. Likewise is the goal and desire of this researcher, not to conduct a program, but to launch people into a lifetime of effective ministry.

Measuring Results

The importance of measuring results for this project cannot be overemphasized. It is believed that this discipleship program will prove to be an effective training course used within the Holiness movement. Therefore, demonstrating positive results is not only expected but crucial. Concerning the post-surveys, the first source of data collection, this researcher looks for positive increases in each of the questions listed. The first question (What is the present condition of your spiritual life after FSLS?) on the post-survey is essential to the spiritual life and health of the participants. The researcher is evaluating a participant's increased spiritual condition during the application of the project. Positive data will indicate if *FSLS* is a spiritual encounter as much as a training course. As stated before, the hope is for a discipleship *experience*.

The second question (What is your present knowledge of spiritual gifts at the end of this course?) indicates if the participant's knowledge increases regarding the subject matter of spiritual gifts. It is argued that the *charismata* are not widely understood or practiced in the Church of the Nazarene. As stated previously, there are few paradigms that offer teaching of this kind. Therefore, this researcher is interested to see if this curriculum increases this category.

Next, the third question (How often are your spiritual gifts used now that you've had training?) clarifies to this researcher a participant's practical application of the

curriculum. Successful discipleship programs must go beyond simply transferring information. The desired outcome of *FSLs* is for participants to actually utilize the gifts.

The essentiality of the fourth question is pragmatic.¹³ However, only five gifts out of the nine mentioned in 1 Corinthians 12:8-10 are components of the survey. The researcher merely desires to see if, where, and how a few extraordinary gifts are deployed by the subjects following *FSLs*. As previously mentioned, there is a nine week delay in the distribution of follow-up surveys. The purpose of the delay is to evaluate a sustainable difference in the participants. Undoubtedly, an initial excitement is felt at the end of the course, but this researcher anticipates a lasting difference after the training course is complete.

The second source of data retrieval is the journals. They are used to help indicate to this researcher if there is a deepening of spiritual insight through *FSLs*. Participants record impressions, leadings from the Holy Spirit, or insights generated during the class sessions. This data will indicate to the researcher not just the effectiveness of the training, but at what points the participants sense the touch of the Holy Spirit. The journals are expected to demonstrate if spiritual encounters occur in the participant's lives (phenomenology), and at what point during the training course the encounters occur. The researcher is interested in knowing what part of the training material is most stirring, convicting, or challenging; and what effect those lessons have in altering one's lifestyle, disciplines, and habits.

The final source of data collection is gathered from a focus group, comprised of participants who have just completed training in *FSLs*. This group will not complete a

¹³The fourth question asks: How many times in the last nine weeks did you experience the following? There are five gifts identified, a word of knowledge, a prophetic word, praying for healing, a word of wisdom, and a mighty work—a miracle of some kind.

surveys or a journal. The researcher is looking to see if participants are truly touched by God; and if so, how it happens. The questions are simple and straightforward, providing an opportunity for this researcher to observe, listen, watch, and learn what participants feel or experience during the training.

At the conclusion of data collection from the pre-surveys and post-surveys, journals, and focus group, data is triangulated and confirmed for its credibility and accuracy. As previously stated, a final theory will be generated by the data collection. The desired outcome of *FSLs* is life change, not only in the participants, but in the lives affected by these same participants who have been equipped and deployed to utilize their spiritual gifts. While there are always circumstances limiting decisive results, it is the belief that *FSLs* will make a transformational difference in believers and churches and the results will verify the effectiveness of this discipleship material.

Conclusion: Toward Growth and Maturity

It must be stated no discipleship program is fool proof; even Jesus' disciples grew in their execution of what He taught. The primitive NT Church in the book of Acts offers hope to any pastor, teacher, or leader in the fact that living charismatically takes time to develop; it does not occur overnight. For example, in the excitement of reaching people with the gospel in the book of Acts, a very basic need was overshadowed which demanded the apostles' attention. Amidst the outpouring of the Holy Spirit and the deployment of spiritual gifts, widows were being overlooked in the distribution of food (see Acts 6:1-4). Even Spirit-filled people, such as the apostles, missed this oversight,

and it required a bit of reorganization to fix the problem. Additionally, ten years after Pentecost, Peter is still learning to utilize his gifts within a group of people that he designated as unclean (see Acts 10:1-16), and the apostle Paul gave a prophetic word which required the correction of an angel (see Acts 27:9-25). The Bible is filled with people who are in process, learning and maturing along the way.

God's people must grow and learn. Purity of heart can take but a moment in the baptism of the Holy Spirit; maturity of character can take years, sometimes only learned through enduring the challenges and complexities of life. *FSL* is taught with this time gap in mind. It is communicated at the onset of this training course that developing a charismatic lifestyle identifying with the primitive NT Church will not happen quickly. This aspect of the process might not settle with impatient people who look for quick answers and instantaneous results, but no discipleship curriculum should ever promise instant success.

Developing a charismatic lifestyle comes only as a result of learning how to live in a surrendered posture before Christ and heeding the constant impulse of the Holy Spirit. The real danger in ministry is that it can become addictive, especially in the midst of much fruit bearing and great spiritual results. Consider, for example, Jesus and His disciples whom had experienced a successful night of ministry in Capernaum. Yet, Jesus heeding to the voice of the Spirit shuts down the ministry crusade in Capernaum, regardless of its success, and leaves for the next town (see Mark 1:21-38). This kind of prompting came out of intimacy with the Father. The point is, unless God's people live out of intimacy, spiritual assumptions will be based on results, success, or other external factors which could lead to our own spiritual peril. Burnout in ministry is an unfortunate

tragedy often occurring in preoccupied believers who fail to hear the subtle prompting of God's voice. All ministries must emanate out of intimacy, and that relationship requires God's people to know His ways and not just His acts (see Ps. 103:7).

FSLS is designed to equip God's people, unlike most discipleship programs in the Holiness movement, with the tools and understanding to operate in the *charismata*. The expectation is to offer a training course to help churches create a culture reflective of the NT Church as witnessed in the book of Acts. This course is written to teach the importance of character, Holiness, and the necessity of cultivating a life of intimacy with Jesus Christ. Additionally, *FSLS* instructs believers about spiritual gifts and how those gifts can manifest in our daily lives with purpose and order.

But no program, discipleship curriculum, or any other such training course for that matter, can ever produce Christlike disciples. In the final analysis, spiritual maturity, intimacy in the chamber room with God, personifying Jesus, and learning to yield to His daily direction comes only at a great cost. Men and woman of God must be willing to lay everything down for the cause and sake of Jesus; He must become our Supreme Lover. We must pursue Him with a hunger and thirst daily—even moment by moment. That unquenchable desire must be the leading passion of our soul if we ever hope to emulate and sustain Jesus' lifestyle. That thought was always at the backdrop of this researcher's mind in the execution and field experience of his project.

CHAPTER FIVE

FIELD EXPERIENCE

One of the most essential aspects of this thesis is the actual application of the ministry project; this aspect is where the hopes, dreams, and goals intersect for the purpose of spiritually touching lives. Field experience is the convergent point where the stated hypothesis of this thesis can be actualized. As previously stated, it is believed that *FSLS*, when applied to select groups within the Nazarene Church, would produce measurable positive self-reported outcomes. This chapter demonstrates the validity of this hypothesis, and it does so by examining two central sections. In the first section, a description is given of the actual field experience, and the implementation of the ministry project. The purpose of this section gives the reader an understanding of what was taught during the actual field experience. The second section discusses the analysis and outcome of the data collected from pre-surveys and post-surveys, personal journals, and focus group interviews, summarizing the results from each data source.

Implementing the Ministry Project

In August 2011, this researcher announced a training course which was going to be conducted in October of the same year within his immediate context—Crossroads Community Church of the Nazarene. It was stated this training course would serve two

purposes. First, it would help in the completion of a research project; and secondly, it would teach purity and power with the desired result being the equipping and deployment of the *charismata*. The ministry project, consisting of approximately twelve hours of training, was going to extend for nine weeks, held on Monday evenings. We chose not to teach the material in a one week time frame due to the ongoing compilation and finalizing of the training materials. Approximately thirty people attended the nine week training course, ages ranging from twenty to eighty-one years old. There was a mixture of races, spiritual maturities, and marital statuses. A participant's manual was given to each person for notes and reflections (see portion of lesson one in Appendix A).

After the nine weeks of training, the researcher conducted an impartation service during which each participant received individualized prayer. Participants were encouraged to allow the Holy Spirit use them in the deployment of the awakened gifts inside, and outside, the Church. For this project application, the researcher used the pre-survey and post-survey questionnaires (see Appendixes B and C). We distributed twenty-five surveys and received fifteen back from this testing site.

The second implementation was in an extended context for the purpose of testing the curriculum in a Nazarene Church outside of the researcher's local church. The site selected was the Sunbury Church of the Nazarene in March, 2012. Rather than extending the teaching time over nine weeks, we configured the program to extend over a week of sessions occurring Monday through Saturday afternoon. The week of training was more intense; and while it seemed rushed, the concentration of teaching appeared to have a better effect on the students. Simply put, a week of training was more feasibly executed with participants outside of the researcher's local church than the nine week timeline.

The Sunbury Church had twenty-eight participants, who spanned in age from late twenties to early sixties. This group also varied in marital status. The closing Saturday session at this church ended with an impartation service. The participants gathered around the front of the church as we prayed and asked God to empower us with His gifts. We also distributed the pre-surveys and post-surveys for this context. Again, we waited approximately nine weeks before distributing the post-surveys to see if there were sustained results after the initial week of training. We received fifteen post-surveys from the Sunbury Church.

A third *FSLs* training course was conducted at the researcher's local church in April, 2013. This time, invitations were extended to a few other Nazarene churches in the area. A similar request was given, asking participants to assist in a research study and learn about spiritual gifts. After teaching the material a few times, the researcher was able to make some refinements. The discipleship program consisted of twelve hours of teaching time, but it began on Wednesday and ended Saturday. The first three days were each two hour sessions; the remaining six hours were taught the last day. There were twenty-one people in attendance for this training course; four people were from other churches outside of Crossroads (the researcher's local church). One variation that made this class so interesting and exciting was the inclusion of four teenage participants, while the oldest student was eighty-four years old.

There were two different approaches taken to test the results of this training course. The researcher divided the class,¹ and gave ten people a journal asking the participants to record insights from what the Holy Spirit was teaching them during the

¹One of the participants that attended *FSLs* had previously attended in October 2011 and had already completed a pre/post survey. Therefore, the remaining twenty were evenly divided into two groups.

sessions (see Appendix D); the remaining ten subjects were asked to remain for a focus group at the conclusion of *FSLs*. The journals were open-ended, and participants could write as much or little as they desired. During the focus group interview, questions were posed to assess potential encounters with the Holy Spirit during the week, and if so, how, when, and at what point in the teaching. It also was important to assess if participants felt more confident utilizing the spiritual gifts they had learned about during the training course.

The Training Manual and Topics Addressed

To give the reader a better understanding of *FSLs* and its experience, the researcher offers a description of what was taught in each session. The curriculum used for training was written by this researcher in 2008, but was edited and refined for this ministry project in 2011. The student manual consisted of 118 pages of notes, including endnotes and an annotated bibliography. Each page included an area for note-taking, and each session ended with a review section designed to be helpful for personal reflection or to use with a small group. There were six two-hour sessions for a combined twelve hours of teaching. The first time the ministry project was field tested, the classes extended for nine weeks. The other applications were reduced to one week periods which seemed to have improved responses. The following is a brief outline of the topics covered in the *FSLs*.

Session One: Understanding the Basics

In this session, the researcher covered the challenges, opposition, and criticism Jesus experienced from the religious crowd, not to mention from his own family and townsmen, because of His display of miracles. Living like Jesus is costly, and the supernatural lifestyle often requires walking through challenges, persecutions, and great adversity. This session spoke about the necessity to emulate Jesus and His charismatic lifestyle, even when it becomes difficult. Additionally, we addressed the requirement for Holiness to sustain this charismatic lifestyle. The class ended with prayer asking the Holy Spirit to give the students a Spirit of wisdom and revelation (Eph. 1:17); and for the participants to have a willingness to commit to this challenging lifestyle.

Session Two: Non-Negotiables

This session was extremely crucial because it addressed five components absolutely essential to sustain a supernatural lifestyle beyond Holiness. The five components are the following: the belief that God is always good, that signs point to a greater reality, that personal experiences cannot govern God's Word, that there needs to be a necessary willingness to contend for breakthroughs, and that fruitful ministry always flows out of intimacy. The last of the five components was the most applicable to the three training courses taught. The class included a discussion of the necessity to live like Mary at the feet of Jesus. Distractions deafen our ability to hear the words of Jesus, and therefore, we attempt to accomplish things for Him that He never requires. This class ended with prayer for recognition and repentance, of the preoccupation and busyness that become a distraction to hearing His voice.

Session Three: Where Did the Power Go

This session gave a historical backdrop for the absence of power in the modern-day Church. It also covered how Cessationism crept into the Church during the rise of Hellenism. We also looked at two contemporary threats to the supernatural lifestyle, the over-emphasis of preparation theology,² and the teachings of Princeton theologian, Benjamin B. Warfield who wrote *Counterfeit Miracles*.³ There was also an examination of the division of Word and Spirit that occurred in the early 1900s between the Holiness and Pentecostal Churches, largely due to the Azusa Street Revival in 1906. This class was revelatory for Nazarenes because it shows historically how the denomination began and what possibilities exist when a Church freely functions in purity and power.⁴ This class ended with prayer for the re-uniting of purity and power.

Session Four: Fundamentals to Spiritual Gifts & How they Work

This session would be considered the heart of *FSLS*. After laying a foundation for the necessity of character and Holiness, posturing yourself at the feet of Jesus, and being willing to re-marry Word and Spirit, session four taught about spiritual gifts. In this lesson, the researcher spoke about the nine spiritual gifts identified in 1 Corinthians 12:8-10. A biblical context was laid demonstrating the unique balance for character and

²This topic was extensively covered in the theological section of Chapter Two.

³Benjamin B. Warfield, *Counterfeit Miracles* (New York, NY: Charles Scribner's Sons, 1918). Warfield's book exercised immense influence among conservative Christians. It was written largely because of the outbreak of healings and miracles in the early 1900s.

⁴A great historical resource for those interested in this is C. B. Jernigan, *Pioneer Days of the Holiness Movement in the Southwest* (Kansas City, MO: Nazarene Publishing House, 1919). Jernigan, one time District Superintendent for the Church of the Nazarene, chronicles the early accounts of the Holiness movement that functioned with purity and power. He details revival accounts of God's power that manifested in sanctification and healing. The book provides a backdrop for where early Nazarenes emerged and demonstrates what is possible when purity and power are fused.

charismata in 1 Corinthians chapters eleven through fourteen. It was discussed how gifts are given, the purpose of the gifts, and the holy lifestyle which sustains them. Also included in the discussion was the importance of creating honor in the Body of Christ and the detriments of divisions, arrogance, and insecurity. The conclusion examined each gift identified from its root meaning, and how they were to be deployed with purpose and order.

Session Five: Creating a Prophetic Culture

This session unfolded the one spiritual gift that the Apostle Paul says we should seek the most, the gift of prophecy (see 1 Cor. 14:1). We defined prophecy and demonstrated how it is used in the Bible. Moreover, in order to speak the words of the Lord, we must be able to *hear* those words; therefore, we discussed the essential importance of having an uncluttered heart, allowing us to be better attuned. This class also addressed the power of words (see Prov. 18:21 and Eph. 4:29), and it underscored the life contained in Jesus' Words (see John 6:63). Therefore, speaking prophetically can instill life into the Body of Christ.

During the testing phase of this ministry project, participants practiced listening and speaking prophetically. They paired off, spent time praying and listening, and then asked the Holy Spirit to speak about issues concerning their partners. They asked God to give a scripture, a phrase, or specific word believing that prophetic words edify, exhort, and comfort (1 Cor. 14:3). All the students participated and many seemed surprised how freely the Holy Spirit desired to use them to build-up other members. One participant wrote, "After class one night, God gave me a word for a class member. I could tell it

didn't originate in my own mind but came as a download from God. When I released it, I could immediately see the transformation in this person; I knew it was from the Lord."

Certainly prophecy goes well beyond encouragement and edification. The session also addressed how Jesus spoke prophetically to the woman at the well (John 4:16-19), and how His Words affected this woman's testimony that eventually changed an entire city (John 4:39). When believers speak prophetically, unbelievers can have their hearts revealed to the point that they repent and begin to worship God (1 Cor. 14:24-25).

Session Six: The Most Excellent Way

The final session addressed the biblical definition of love. The Apostle Paul calls this gift the most excellent way (1 Cor. 12:31). This lesson took the class back to character-based living and the necessity to seek, embrace, and live in Holiness. *Charismata* without character (love) are superfluous, and the Bible speaks directly to this issue. During this class, the researcher underscored Jesus' Words, "A new command I give you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another," (John 13:34-35). The distinguishing characteristic of being Jesus' follower is found in the manner in which we love others. This verse expresses a profound, and certainly life-altering, statement Jesus makes. In order to express divine love, we must first experience God's love; this juncture was where the class ended before our impartation service.

The Impartation Service

The impartations were simply prayer times in which the class gathered either in a circle or around the altar (depending on where the training occurred), and we asked for an increase of the Holy Spirit in each life. There was a small amount of teaching on this subject matter because this topic is not predominantly taught in the Church of the Nazarene.⁵ Usually impartations are accompanied by the laying on of hands and praying for God's Spirit to bless, empower, and use the recipients with spiritual gifts. All of the students participated in this closing service.

Analysis of Data and Concluding Results

This section of the thesis will examine the data collected, starting with pre-surveys and post-surveys, then personal journals, and finally the focus group interviews. With each group of data, the researcher analyzes the results, and then ends discussion with a brief conclusion. There is a concluding summary at the end of this chapter. The goal of this ministry project is to create a self-replicating discipleship program to equip and deploy believers to function in Word and Spirit. More specifically, it is the desire of this researcher to see believers within his stated contexts understand and implement the

⁵The Church of the Nazarene generally has not used the word *impartation* to describe increasing in the Holy Spirit or spiritual gifts. Most theologians in the Church of the Nazarene would speak of "growing in grace" such as J. Kenneth Grider, *A Wesleyan-Holiness Theology* (Kansas City, MO: Beacon Hills Press, 1994), 511-528; Donald S. Metz, *Studies in Holiness* (Kansas City, MO: Beacon Hill Press, 1971), 271-274. One theologian speaks of experiencing God through encounters that call for response. See H. Ray Dunning, *Grace, Faith & Holiness* (Kansas City, MO: Beacon Hill Press, 1988) 475. The biblical basis for requesting an impartation, or an "in-filling" of the Spirit, a phrase that has been used in the Nazarene Church, is Romans 1:11, Luke 11:13, or Ephesians 5:18. It should be noted that the early Church, after being filled with the Holy Spirit in Acts 2:4, was "re-filled" (received an impartation) in Acts 4:31.

spiritual gifts identified in 1 Corinthians 12:8-10. If the spiritual progress of the church can only be carried out by spiritual means, it is essential that spiritual gifts be part of a discipleship program.⁶ With that need in mind, it is hoped that *FSLs* would produce positive, self-reported outcomes during the field testing phase.

Analysis of Data: Pre-Surveys and Post-Surveys

To test this researcher's hypothesis, pre-surveys and post-surveys were used to discover "numeric trends, attitudes, or opinions of a sample population" from the contexts.⁷ Questions were asked to specifically, and quantitatively, discover if there was a marked improvement in the understanding and implementation of spiritual gifts, thus validating the researcher's stated hypothesis. In the first field experience, thirty people attended the discipleship course. Twenty-five surveys were distributed, and fifteen were returned. The second field experience included twenty-eight students, and while all participants were given a survey, only fifteen were received in response. To discover a response bias, phone calls were made, and information from five non-respondents to the surveys was received. "Response bias is the effect of nonresponses on survey estimates," and the purpose is to determine if those who did not respond to a survey differ substantially from the respondents who did.⁸ Additionally, the researcher was able to analyze the variables within the sample population which was surveyed such as ages,

⁶Wiley, *Christian Theology*, 2:321.

⁷Creswell, *Research Design*, 145.

⁸*Ibid.*, 151.

genders, and length of time that participants had been Christians. These variables were compared and conclusions given.⁹

For the first testing site, Crossroads Community Nazarene, the researcher taught *FSLs* to thirty people. The ages, genders, and length of time participants had been Christians are listed (see Table 5.1). The ages were broken up into three categories.

Table 5.1. Participant's Information: Site One

| Males | Females | Ages: 20-40 | | Ages: 41-61 | Ages: 61-81 |
|------------------------------|---------|-------------|------------|---------------|-------------|
| 7 | 8 | 7 | 5 | 3 | |
| Length of time as Christians | | 1-5 years | 5-10 years | Over 10 years | |
| | | 1 | 1 | 13 | |

The second testing site for *FSLs* was the Sunbury Church of the Nazarene, with twenty-eight participants. The same breakdown was analyzed, examining various ages, genders, and length of time participants have been Christians (see Table 5.2).

Table 5.2. Participant's Information: Site Two

| Males | Females | Ages: 20-40 | | Ages: 41-61 | Ages: 61-81 |
|------------------------------|---------|-------------|------------|---------------|-------------|
| 5 | 10 | 8 | 6 | 1 | |
| Length of time as Christians | | 1-5 years | 5-10 years | Over 10 years | |
| | | 0 | 1 | 14 | |

Out of the total thirty participants in both research sights, it is interesting to note that only three were relatively new believers (less than 10 years). While overall test results remained the same with these three, the researcher had hoped for a greater number

⁹Creswell, *Research Design*, 152.

of new believers to participate in *FSLs*. However, it is equally interesting to note that four participants were over the age of sixty-one (one person was eighty-one years old), demonstrating there is no age limit to learning how to replicate Jesus and implement spiritual gifts. Let us take a look at the overall results of the surveys comparing pre-survey and post-survey answers.

Results of Pre-Surveys and Post-Surveys

Were there positive self-reported results indicated in the surveys after *FSLs*? This researcher was pleased with the overall response from the surveys. Test results from the first testing site, Crossroads Community Nazarene, demonstrated a positive response. There was a percentage increase in every category except one (see Table 5.3). This particular sample group was the researcher's congregation that he pastors.

Table 5.3. Local Context: Nine Week Results

| Questions | Pre | Post | +/- |
|--|-----|------|------|
| 1. What is the present condition of your spiritual life? | 93 | 120 | +29% |
| 2. What is your present knowledge of spiritual gifts? | 75 | 118 | +57% |
| 3. How often are your spiritual gifts used? | 63 | 95 | +51% |
| 4. How many times in the last nine weeks did you experience the following? | | | |
| a. A word of knowledge | 48 | 88 | +83% |
| b. A prophetic word | 47 | 77 | +64% |
| c. Praying for healing | 32 | 50 | +56% |
| d. A word of wisdom | 50 | 74 | +48% |
| e. A mighty work | 35 | 25 | -29% |

Testing site two, the Sunbury Nazarene Church, demonstrated a positive response in the overall viability of *FSLs* as well. There was a percentage increase in every single category asked on the survey (see Table 5.4). This site was the extended context the researcher tested.

Table 5.4. Extended Context: Nine Week Results

| Questions | Pre | Post | +/- |
|--|-----|------|------|
| 1. What is the present condition of your spiritual life? | 105 | 123 | +17% |
| 2. What is your present knowledge of spiritual gifts? | 77 | 118 | +53% |
| 3. How often are your spiritual gifts used? | 78 | 103 | +32% |
| 4. How many times in the last nine weeks did you experience the following? | | | |
| a. A word of knowledge | 71 | 78 | +10% |
| b. A prophetic word | 46 | 81 | +76% |
| c. Praying for healing | 53 | 68 | +28% |
| d. A word of wisdom | 62 | 68 | +10% |
| e. A mighty work | 38 | 56 | +47% |

Concluding Remarks from Pre-Surveys and Post-Surveys

When teaching *FSLs*, the researcher was most interested in the first three questions of the survey to determine if there was an increase in participant's spiritual well-being, an increase in their understanding of spiritual gifts, and an increase in implementing those gifts. There was a positive increase in each of those three areas reported in both contexts. There was a slight increase in the researcher's local context with the only variable being that *FSLs* extended for nine weeks. It could be concluded

that the extension of teaching time had an increased effect upon the learners. Another factor for the increased results was that the first testing site was the researcher's local congregation which he has pastored for sixteen years. This factor makes for an interesting observation, though hard conclusions cannot be given for the difference in percentage.

While there was an increase in the participants' spiritual well-being, the researcher specifically hoped for an increase in knowledge and usage of spiritual gifts. Observing the results in both contexts, after nine weeks there was a 57% increase of knowledge in the local context and a 53% increase in the extended context. These numbers would imply that *FSLs* met its goal in demonstrating positive, self-reported results. Equally impressive, there was an increase in the usage of spiritual gifts by 51% in the local context and 32% in the extended context. The challenge in teaching a discipleship curriculum was getting students to actually implement the material. As Jon Mark Ruthven contends, we must have "practice in using the *charismata*."¹⁰

The final question on the surveys identified actual, pragmatic applications of the gifts such as one of the following: a word of knowledge, a prophetic word, praying for healing, a word of wisdom and a mighty work (miracle). Only five gifts out of nine taught were identified on the survey. There was an increase in each category except for a mighty work. Crossroads Nazarene, the researcher's local congregation, actually showed a decrease in this category by 29% over a nine week period. There were two possible explanations for this decline. First, there was an increase in the other gifts mentioned on the survey except for three participants. Therefore, while individuals did not increase in a mighty work, they demonstrated an increase in other gifts on the survey. Also, it could be

¹⁰Ruthven, *What's Wrong*, 297.

assumed that there was an implementation of the other four gifts identified in 1 Corinthians 12:8-10 that were not assessed in the survey.¹¹

Second, attempting a mighty work is a challenge for anyone—and rightly so. Participants were asked if they experienced an unusual event which seemed well beyond chance, a supernatural miracle. While seven participants did not demonstrate an increase, the remaining eight from this same context did. The increase of mighty works are cause for celebration, especially since this occurred in the researcher's congregation.

The researcher observed an interesting consistency with seven participants who increased no higher than two points on the Likert scale, for question number three. This question asked how often they used their gifts after training (see Table 5.5). The given response would indicate that if participants were reticent to implement spiritual gifts after training, they most certainly would not feel confident to attempt a mighty work. The remaining eight participants who increased higher than two points all demonstrated an increase in a mighty work over the nine week period.

Table 5.5. Negative Responses

| Participants | Increase in using spiritual gifts after training (question #3) | A mighty work |
|--------------|--|---------------|
| Student #1 | 2 | -4 |
| Student #2 | 2 | -2 |
| Student #3 | 2 | -2 |
| Student #4 | 2 | -4 |
| Student #5 | 2 | -2 |

¹¹The other four gifts that were not part of the survey were faith, discerning of spirits, kinds of tongues, and interpretation of tongues.

| | | |
|------------|---|----|
| Student #6 | 1 | -1 |
| Student #7 | 1 | -3 |

An interesting observation should be given to the particular gift with the most increase in the nine weeks between the two contexts where *FSLs* was field tested (see Table 5.6). Both congregations were nearly at the same point in their understanding of the gifts prior to the training. Crossroads increased 57% while Sunbury exhibited a 53% increase. However, the specific gift that increased within each Church was different. This statistic demonstrates the spiritual nature in gifts, and the particular needs represented in the Body of Christ. The Bible says, “So also, since you are zealous of spiritual gifts, seek to abound for the edification of the Church” (1 Cor. 14:12). It can be assumed that the particular gift abounding in each congregation was specific to the one that brought the greatest edification.

Table 5.6. Increase in Particular Gift

| Context | Greatest increase of spiritual gift |
|-------------------------------------|-------------------------------------|
| Crossroads Nazarene (local context) | A word of knowledge by 83% |
| Sunbury Nazarene (extended context) | A prophetic word by 76% |

There is one final observation notable from the pre-surveys and post-surveys. The researcher combined the results of both contexts to observe how the overall scores would appear (see Table 5.7). When looking at a total of thirty participants who completed *FSLs* training and the surveys, it demonstrated that the intended hypothesis of *FSLs* to produce

measurable, positive self-reported results occurred successfully. There was an increase in every question asked over a nine week period.

Table 5.7. Both Contexts Combined: Nine Week Results

| Questions | Pre | Post | +/- |
|--|-----|------|------|
| 1. What is the present condition of your spiritual life? | 198 | 243 | +23% |
| 2. What is your present knowledge of spiritual gifts? | 152 | 236 | +55% |
| 3. How often are your spiritual gifts used? | 141 | 198 | +40% |
| 4. How many times in the last nine weeks did you experience the following? | | | |
| a. A word of knowledge | 119 | 166 | +40% |
| b. A prophetic word | 93 | 158 | +70% |
| c. Praying for healing | 85 | 118 | +39% |
| d. A word of wisdom | 112 | 142 | +27% |
| e. A mighty work | 73 | 81 | +11% |

Analysis of Data: Personal Journals

After gathering and analyzing quantitative data, the researcher collected qualitative data from multiple sources, rather than relying on one single data source, to further test his stated hypothesis.¹² Journals were distributed to ten participants during a Wednesday through Saturday *FSLs* training course at the researcher's local congregation, Crossroads Community Nazarene. The journals were open-ended, which allowed the participants to journal whatever they heard from the Holy Spirit during each session of training.

¹²Creswell, *Research Design*, 175.

All ten journals were collected, and the researcher looked for common themes such as the following: whether or not participants were being positively impacted, specific areas in each session that touched participants, whether they were feeling fearful or overwhelmed by what was being taught, and if the overall experience was positive. Believing each participant would be significantly challenged and inspired, the researcher felt the journals would give additional evidence to fulfill the stated hypothesis.

There were three males and seven females who completed the journals, the oldest being fifty-four and the youngest being fifteen years old. Just as each person is unique, so were the journal responses. While four people wrote lengthy paragraphs, the other six wrote short statements or quotes from the lessons that impacted them. One of the participants ended each journal entry with a prayer, praying the lesson topic over his personal life.

Results of Personal Journals

In session one of *FSLS*, the researcher challenged participants with the biblical challenges and responsibilities necessary to stepping into the supernatural lifestyle. That point seemed evident when one of the participants wrote, “I can see how spiritually immature I am.” There were two other comments of similar themes. One entry was, “The only way to overcome immaturity is to keep growing,” and the other comments was, “We must continue to grow and learn.”

This session also underscored that Jesus was criticized by the religious crowd, and even from His own family, for manifesting miracles. That point was echoed by three of the participants in their journal entries, for they all spoke of the challenges they

experienced from criticism for believing in the supernatural lifestyle. One participant wrote, “My experiences can confirm your teaching about critics and opposition.” Another wrote, “We must continue to follow despite friends and loved ones.”

Session two discussed five essential components imperative to sustaining a supernatural lifestyle. The last component highlighted the importance of living out of intimacy, and challenged learners that being distracted, like Martha (see Luke 10:40), can result in serious consequences. One participant wrote, “All of the five non-negotiables were helpful, but this one, intimacy, hands down speaks to my spirit and passion.” Similarly, another participant writes, “A pure heart comes by being at the feet of Jesus.” Still another, “When I posture myself at His feet, I am more vulnerable to His presence, and then His presence will flow out of me.”

In the third session, the researcher established a historical backdrop for the absence of power in the modern day Church. One of the major points emphasized was Augustine’s strong view of predestination and his writing regarding God’s sovereignty, a view that made the “worldview of the Church transition from a warfare worldview to a blueprint worldview.”¹³ Ultimately this negatively impacted the supernatural lifestyle because everything that happens, both good and evil, is believed to be God’s will. Three students commented on this aspect being a significant point of revelation. One student wrote, “I was taught the blueprint worldview growing up in a Nazarene background. I now realize that God does not will everything that happens but God’s will can be found in everything that happens. I am past feeling its God’s will for my son being the way he is.” This opinion was a significant turning point for this particular student because her

¹³Clark, *School of Healing and Impartation*, 97.

son has Autism and she has felt that somehow this disability was God's will until this particular class.

Another student wrote a profound comment when she said, "The last point that hit me the most is that there will be power in the Church one way or another...the power of the Holy Spirit or the power of Satan. We must press in for the power of the Holy Spirit so that we aren't taken over by the power of Satan." Another participant wrote about the same point, "Amazing insight on 2 Timothy 3:8 on two powers. This was profound revelation to me."

Session four discussed the spiritual gifts and how they should be deployed. A student wrote, "Newness, revelation, totally unhindered through this lesson. I have learned how equipped God has made me." Another student said, "Once these gifts are discovered, people will be encouraged to minister to others more effectively. I know I will minister more effectively" Additionally, two students underscored the power flowing through people who were grounded and mature. One student confessed that he often uses spiritual gifts to boost his own ego when he wrote, "I have seen people who are prideful of their gifts. I have even caught myself feeling that way prior to this class."

In session five, time was spent learning to listen to the Holy Spirit and then to speak prophetically over one another. It was a safe environment for students to practice the gift of prophecy. A student wrote, "I stepped down from ministry after much prayer and have not really used my prophetic gift like I should. Thank you for allowing us to practice it in your class; I feel renewed." Another participant wrote, "I know now I can be used. I learned to first listen to what the Lord is saying before I prophesy."

Another theme that participants focused on from this session was how God calls and uses the weak among us (see 1 Cor. 1:27). Consequently, we often overlook certain people because we fail to recognize that they could be the vessel through whom God is speaking. The young mother with an Autistic son wrote, “Sometimes God will put a word in a vessel we least expect, like my son.” In expectation she writes, “Wonder what God will do with him because he is seen as weak!” Another mother wrote, “God calls the weak to humble the wise. This truth reminds me of my son. For a while, he was considered weak and useless by his peers. However, God has used him in due time.” Her son, too, was sick for many years with a heart condition. God not only restored him, but he was part of *FSLs* and wrote in his journal, “I was really awakened by this session and now I have the certainty that I can be used for His glory.”

The final session underscored the necessity of ministering from a heart of love. A simple confession came from the journal of one student. She wrote, “God is teaching me to love the unlovely.” Another said, “What a wonderful way in which to close the sessions.” One person wrote, “This section on love I felt put a stamp of completion on the entire class. Without love, the rest of it becomes just another program.” On this same theme, a student wrote, “This is my favorite of all lessons. I tend to believe if we truly grasp and embrace this love, all the other gifts will flow naturally.”

The researcher compiled the results showing similar themes (see Table 5.8). The hope was to discover common areas that the Holy Spirit was speaking to in the participant’s lives during *FSLs* training. If common areas could be found, it is believed that this feature would highlight the viability of the hypothesis in this ministry project.

Certainly if God spoke in common ways in this particular class, it could be reasoned that He would minister in similar ways in future classes.

Table 5.8. Journal Response Similarities

| Sessions | Themes | # of participants addressing same theme in journals |
|----------|--|---|
| One | Maturity; growing up in faith | 4 |
| | Being strong against opposition | 4 |
| Two | The necessity of holiness | 6 |
| | Contending for breakthrough; not quitting | 3 |
| | The importance of intimacy with Jesus | 3 |
| Three | Understanding Satan's attack on supernatural | 4 |
| | Blueprint worldview being destructive | 3 |
| | Danger of preparation theology | 2 |
| Four | Understanding of gifts; how they are deployed | 5 |
| | Importance of character with charismata | 3 |
| Five | Being used to prophesy | 4 |
| | God using the weak; those we least expect | 3 |
| Six | The necessity of agape love as foundation to gifts | 5 |

Concluding Remarks from Personal Journals

Creswell stated, "Qualitative research is a form of interpretive inquiry in which researchers make an interpretation of what they see, hear, and understand."¹⁴ After collecting and analyzing the journals, this researcher made an honest interpretation that participants who attended the training course were positively impacted. The stated

¹⁴Creswell, *Research Design*, 176.

hypothesis of this ministry project was that *FSLs*, when applied to selected groups within the Nazarene Church, would produce measurable positive self-reported outcomes.

Perhaps it would be best to read the words from the journals of three participants and hear their self-reported outcomes. “Thank you for great teaching, Pastor Rob. I have gained an understanding of spiritual gifts that I never had and it makes me want to bring more people to these classes so they can experience this, too.”

Another student remarked, “I just want to say that I am thankful for FIRE School because it has reminded me of many things forgotten and filed away in my mind. This class has re-ignited my fire for the use of all the gifts of the Holy Spirit in my life. I am greatly challenged and encouraged to continue to press in for greater intimacy with the Lord so that I may steward these gifts well.”

Another student wrote, “This week has been amazing for me. The weighty presence of our Lord was there at all times. I was healed, delivered, restored, and encouraged through every class. Teaching can inspire, challenge and even equip, but it’s only by His presence we are healed and loved. I have been given a new perspective that has equipped me to heal, forgive, grow and produce.” Those remarks remind this researcher of the real reason for teaching *FSLs*. It certainly is a privilege to study, learn, and receive a degree in the process. But real reward comes when people are touched and empowered by the Holy Spirit because a changed life will change lives.

Analysis of Data: Focus Group Interview

The third data source considered was a focus group interview composed of ten participants from various ages and spiritual longevity (see Table 5.9). This data analysis

“involves collecting opened-ended data, based on asking general questions and developing an analysis from the information supplied by participants.”¹⁵ The researcher asked three questions of the participants: What did you learn about spiritual gifts? Has your life been touched spiritually through *FSLs*, and if so, how? And, what is a take-home for you from this course?

Table 5.9. Focus Group Personal Information

| Those interviewed* | Age | Length of years as Christian | | |
|--------------------|-----|------------------------------|--------|-------|
| | | (1-5) | (5-10) | (10+) |
| John | 21 | 5-10 | | |
| Dan | 17 | 5-10 | | |
| Zach | 16 | 1-5 | | |
| Michael | 15 | 1-5 | | |
| Isaac | 51 | 1-5 | | |
| Mary | 64 | 10+ | | |
| Mandy | 38 | 1-5 | | |
| Betty | 82 | 10+ | | |
| Sue | 52 | 10+ | | |
| Tim | 44 | 10+ | | |

*Names were changed for anonymity.

The focus group provided an interesting dynamic given the range of ages and length of time the participants have been Christians. The interview occurred soon after *FSLs* ended, and the responses were fresh.

¹⁵Creswell, *Research Design*, 184.

Results of Focus Group Interview

The researcher compiled and condensed the answers given in the interviews, keeping the participant's answers in their own words (see Table 5.10). Common themes and specific ways in which participants experienced God were of particular interest to the researcher. Additionally, specific take-home lessons were important to hear because it was hoped that these would be applied in and out of the Church long after *FSLs* had ended.

Table 5.10. Focus Group Responses

| Questions asked | Participants | Responses |
|---|--------------|--|
| What did you learn about spiritual gifts? | Sue | I have all the gifts; be available to the Spirit. I don't need to feel inadequate anymore. |
| | John | I now have a biblical understanding about gifts like I never did before. |
| | Mary | I've learned that God can use me; just be available to Him anytime or anywhere. |
| Has your life been touched, and if so, how? | Betty | God touched me; He's given me an increased awareness of all the gifts. |
| | Mandy | I've been filled with the Holy Spirit in this class; I'm confident God will use me now. |
| | John | I've learned not to focus on gifts, but chase God and gifts will follow me. |
| | Isaac | To project the gifts, I must have the Holy Spirit inside me; what's inside me will come out. |
| | Mary | I've learned to die to myself every day. |

| | | |
|---|---------|--|
| What is a take-home for you from this course? | Mary | God is good, don't ever question Him; trust Him. |
| | Tim | Execute gifts out of love; this is expressing holiness and power at the same time. |
| | Michael | Love God and love people. |
| | Betty | To be greater and more intimate with Jesus. |
| | Dan | I'm not confined to one gift; I have them all because I have the Spirit; His Spirit will flow out of me. |
| | Zach | The simple mission of loving God and people; He's is using me outside the walls of church. |

Concluding Remarks from Focus Group Interview

There were four common themes emerging from the interviews. The first theme was a confidence in being used by God. Four participants expressed the idea of using what they have learned; this response would indicate that *FSLs* increases the confidence level of people. The second theme expressed by three people was the importance of love, simply loving God and people. Third, two people indicated the realization that they already have all of the gifts through the Holy Spirit. And finally, two people expressed an understanding of the concept that if the Holy Spirit is in us, He will flow out of us.

The researcher felt the interviews indicated an increased understanding of the spiritual gifts, which was one intended goal of *FSLs*. One participant stated, "I now have a biblical understanding about gifts like never before." Yet another stated, "God has given me an increased awareness of all the gifts." Understanding the gifts facilitates confidence in utilizing them, and it is hoped that these participants execute the gifts with

boldness and effectiveness. The researcher inferred, from the interviews of the focus group, *FSLs* fulfilled the stated hypothesis.

Final Summary from Field Experience

In this summary, the researcher compares all three data sources to see if there is congruency. This process is called methodological triangulation, and “it involves the use of multiple qualitative and/or quantitative methods to study the program. If conclusions from each of the methods are the same, then validity is established.”¹⁶ The researcher has worked to validate his hypothesis that *FSLs*, when applied to select members within the Nazarene Church, demonstrates positive self-reported results.

In order to establish the validity of the hypotheses, the researcher submitted pre-surveys and post-surveys, utilized personal journals, conducted a focus group interview, and triangulated these three data sources. The pre-surveys and post-surveys demonstrated quantifiable results which indicated *FSLs* made marginal differences in Nazarenes’ lives.¹⁷ The journals demonstrated qualitatively that people were inspired, challenged, and equipped by their experiences in *FSLs*. Likewise, the focus group interview revealed qualitatively that *FSLs* made an observable difference in participants’ lives. It would appear, based on the data collected and analyzed, that positive conclusions for the success of this ministry project could be rendered.

¹⁶Lisa A. Guion, “Triangulation: Establishing the Validity of Qualitative Studies,” *University of Florida IFAS Extension* (September 2002), <http://www.rayman-bacchus.net/uploads/documents/Triangulation.pdf> (accessed May 27, 2013).

¹⁷We were able to contact five participants who failed to complete post surveys. We asked them two questions: Where you substantially helped during your *FSLs* experience, and if so, how? Are you more confident utilizing spiritual gifts, and if so, explain? The responses were not substantially different from those who completed pre-surveys and post-surveys.

As with any study, however, limitations will always exist. Researcher Candy Gunther Brown asserts,

Even if researchers employ a range of methodological perspectives and explanatory models, there are inherent limits to what scientific testing can prove. Scientific studies of religious practices can neither prove nor disprove the existence of the divine or superhuman. Empirical research can measure only certain effects of religious practices and illumine how religious practitioners—as well as scientists—construct their understandings of these practices.¹⁸

In the final analysis, researchers are only able to measure the effects experienced by participants and make conclusions based on their reported experiences when it comes to spiritual encounters. The journals and focus group interview examined the phenomenological experiences of subjects and, therefore, were limited not only by the observation and interpretations of the researcher, but the individuals who experienced *FSLS*. Stated more specifically, there were heightened feelings of excitement initially felt when people attended a training class or seminar, especially when taught by an enthusiastic presenter. A better, clearer, and perhaps more truthful analysis would be to interview students twelve months later, or review journals twelve months after the *FSLS* experience.

Moreover, limitations existed even within quantitative studies with the pre-surveys and post-surveys questions. After reflecting on questions posed, this researcher acknowledges that improved questions to assess more explicit information concerning results could have been formulated for the surveys. Since in essence, quantitative analysis only measures the relative probabilities of a hypothesis; researchers honestly cannot

¹⁸Candy Gunther Brown, *Testing Prayer: Science and Healing* (Cambridge, MA: Harvard University Press, 2012), 10-11.

prove hypotheses within religious experiences, but they can look for evidence that might disprove what they proposed.¹⁹

That being said, all three data sources congruently demonstrated *FSLS* fulfilled its stated hypothesis. The purpose of this discipleship program was to produce disciples who emulated Jesus not only in purity of heart, but in the display of His power; namely, in His charismatic power. The researcher set out to instruct Nazarenes, a group initially birthed in purity and power, that being set apart and sanctified equally included manifesting the *charismata*. We clearly explained the biblical, historical, and theological fusion between Word and Spirit, and then asked participants to implement what they learned in the lives of other people. We taught Nazarene participants that being Jesus' disciples means not being a hearer of the Word only, but a doer (see James 1:22). An important aspect to realize about being "doers of the Word" is that we must function in the spiritual gifts.

Based on the evidence gathered from all data sources, this researcher concluded the intended goal and stated hypothesis was not disproved; rather, it was validated. A more conclusive hypothesis could be stated, based on the reported experiences of the fifty subjects who attended *FSLS*. That stated hypothesis would be *FIRE School: Living in the Supernatural* has been reported to make a transformative, sustainable difference in Nazarenes' lives; it is a discipleship curriculum vital to the health and mission of the Church.

Let me end this summary with two written testimonies by Nazarenes who participated in *FSLS*. This first testimony was sent to this researcher several months after

¹⁹Brown, *Testing Prayer*, 11.

this particular student had experienced the training. It is interesting to note that this experience went beyond the walls of a Nazarene church.

Our church performed a choir cantata at a United Methodist Church this past Sunday. On Saturday evening we spent some time with the choir director, and she asked that we pray for her arms. She regularly has pain in her arms throughout the cantata when directing because of carpal tunnel. We prayed for her arms, that God would allow her to be free from pain. She sent me this text the afternoon following the cantata: “Real answer to prayer...only had one small twinge during one song! I have never conducted without pain for 20 years. God is so good to give me freedom from that (pain).”

The second testimony was sent to this researcher soon after this student attended *FSLs*. It is exciting to note that this particular student has connections to Nazarene missionaries in Papua New Guinea and Haiti. Upon completion of the training, this student purchased two training manuals used in *FSLs* and mailed them to the missionaries in these particular countries.

I have studied at two seminaries, but *FIRE SCHOOL: Living in the Supernatural* by Rob McCorkle, is the utmost biblically accurate and comprehensive teaching—especially regarding the history, understanding, and practice of the spiritual gifts—I have ever encountered. Its truth concerning purity and power; character and charismata; fruit and function of holiness is profoundly transforming my life and ministry. This is must reading for every Christian, but be forewarned: you will be changed by a fresh encounter with the Holy Spirit.

CHAPTER SIX

REFLECTIONS AND SUMMARY

The final chapter summarizes this thesis and ministry project. The final project is briefly restated, giving the reader a basic understanding of the model and experiences during the field-testing phase. This chapter is comprised of two major sections. First, the researcher examines lessons learned while field testing the ministry project. He then examines strengths and weaknesses, how the model could be modified, and suggestions for future study. Second, the researcher closes with final reflections, insights, and challenges for readers to consider.

Lessons Learned

This researcher set out to write and teach a self-replicating discipleship course that instructs people in Word and Spirit; it specifically taught and activated the participants in the *charismata*. His target audience was select members within the Church of the Nazarene. The twelve hour training course, written by the researcher, was called *FIRE School: Living in the Supernatural (FSLs)*. It consisted of six, two-hour sessions. The researcher field tested his training course on three different occasions; the first application was in his own local church, and that application extended for nine weeks. The second training course was applied in another Nazarene congregation in Sunbury,

Ohio, for a five day training period. Finally, the researcher returned to his own congregation and taught the material over a four day period.

FSLs began with an overview of the challenges of living in a supernatural lifestyle. It then moved to the history of signs and miracles, giving students a historical perspective on Cessationism, and the influence it has had on the present present day Church. Discussed thirdly, were the five aspects imperative to sustain a supernatural lifestyle. The fourth lesson detailed the spiritual gifts from 1 Corinthians 12:8-10 and gave ample scriptures instructing how those gifts are to be deployed with order and purpose. In the fifth lesson, the gift of prophecy was unfolded, and the necessity of it in the Church was demonstrated; students were taught the power of words, and the necessity to create a lifestyle of listening to the Holy Spirit in order to have something worthy to say. The final lesson spoke of the importance of biblical love, the most excellent way to live.

The discipleship training ended with an impartation service, which simply was an invitation for the Holy Spirit to bless, empower, and use students in practical and powerful ways. During class, there were opportunities for demonstration of the gifts. Students had opportunities to practice utilizing spiritual gifts within safe, prayerful environments. When the training course ended, the challenge was given for students to walk in the *charismata* as a lifestyle.

The hypothesis for *FSLs* was, when applied to select groups within the Nazarene Church, that it would produce measurable, positive, self-reported outcomes. It was anticipated that students were to be more excited about serving God; and it was expected that they would feel more confident in praying with other people. It was hoped that they

would not only understand the necessity of Word and Spirit, but they would also start to see spiritual gifts manifested through their own lives in practical, tangible ways. We stated the hypothesis would be a grounded theory, and the final view of *FSLs* would be formulated at the end of the project.

According to the mixed triangulated sources of data, *FSLs* demonstrated quantitatively and qualitatively positive, self-reported outcomes; it demonstrated the stated hypothesis. The analyzed data from pre-surveys and post-surveys reveals that *FSLs* quantifiably produced measurable results in people's lives. Beyond that analysis, a phenomenological study of the data from journals and interviews suggested that people encountered God during *FSLs*; we can state qualifiedly that this discipleship experience was spiritually effective.

Strengths and Weaknesses

Yet, after the field experience had been completed, there were lessons learned and three significant weaknesses observed. Let us begin with the weaknesses that were observed. First, it was stated that *FSLs* was going to be a self-replicating discipleship experience, but there was no substantiating evidence of that occurrence. Students were trained in the gifts; however, they were not specifically trained to train others. Therefore, this portion of the stated hypothesis was not fulfilled. A section within the curriculum will need to be developed which includes training students how to "self-replicate."

Second, questions comprising the survey should have been more specific to obtain substantial details. For example, question two on the pre-survey asks: What is your present knowledge of spiritual gifts? The question was ambiguous because *FSLs* only

addressed the gift list in 1 Corinthians 12:8-10, not the list in Romans 12:6-8 or Ephesians 4:11. An improved version could read as follows: How confident do you believe you are in utilizing the gifts identified in 1 Corinthians 12:8-10? Additionally, the post-survey only identified five of the nine gifts listed in 1 Corinthians 12:8-10. A comprehensive working knowledge of the gifts that people were functioning in would require the inclusion of all nine gifts on the survey. Consequently, less specific questions resulted, this researcher believes, in slightly skewed responses.

The third weakness was the inability to measure a participant's active application of the gifts twelve months or longer after *FSLs* training. A real interest, and concern, for this researcher is a change in lifestyle. We allowed the lapse of nine weeks before submitting the post-surveys. While this lapse was more accurate than testing participants immediately after the training, a more accurate analysis of a participant's lifestyle change would have been to survey the same subjects a year or two later. However, that kind of analysis was not possible to do within the confines of this ministry project but in reality it would be a more accurate and honest assessment.

The real strength of the *FSLs* training course is the rarity of the program, especially within the context of the Church of the Nazarene. In fact, the researcher was not able to find another training course which specifically taught students how to deploy the nine spiritual gifts in 1 Corinthians 12. The possibility exists that there are programs being used, but the researcher did not discover one written from a Wesleyan-Holiness perspective. The integration of sanctification, a central message within the Church of the Nazarene, and the supernatural spiritual gifts made *FSLs* unique. Simply stated, to be sanctified, one will manifest the gifts; to manifest the gifts with longevity and

effectiveness, one needs to be sanctified. Purity and power cannot be separated; and therefore, *FSLS* is necessary, timely, and distinctive.

Modified Model

How might *FSLS* training change in the future? The application of the training material can be adjusted in a variety of ways, as dictated by the setting and needs of the local church. We demonstrated *FSLS* could be extended to nine weeks or reduced to as little as four days. The results between the two options, after analyzing the data, did not offer conclusive differences one way or the other. After nine weeks of training, the post-surveys were slightly higher than when the course was taught in five days. But the nine week context was in the researcher's local congregation where he pastors, and this fact may have been reflected in the results.

The curriculum is adaptable to the desires of leaders and teachers. In a setting where there are few limitations on time, the material could easily be expanded to eighteen to twenty hours of teaching. In doing so, the researcher suggests teaching a lesson on spiritual gifts, and then allowing extended class time for implementation or practicing the gifts. This application process would be the advantage of teaching *FSLS* for nine or more weeks.

Another modification would be to develop sections of *FSLS* as stand-alone lessons. Session three discusses the history of the Church and how Cessationism influenced modern-day theology. This lesson could be developed and expanded into many hours of teaching. The same is true with any of the lessons in *FSLS*. These are projects for someone to embark upon in the future.

Future Research on this Topic

Studying Word and Spirit within the Holiness movement has been enlightening. More specifically, examining the tension that has existed between Holiness churches and Charismatic/Pentecostal churches has been most fascinating. As stated previously in this thesis, spiritual gifts, especially those identified in 1 Corinthians 12:8-10, evoke an array of emotions among Nazarenes. From this researcher's experience and observation, there seems to be an enormous amount of fear, ignorance, and suspicion about the *charismata* within the Church of the Nazarene, to say nothing of the entire Holiness movement. Therefore, this researcher would like to see further study pursued in this area. How can spiritual gifts be taught and deployed within the Church of the Nazarene? There is much room for additional research within this denomination as well as the rest of the Holiness movement.

There are some excellent books which address the need to fuse Word and Spirit, and many address the division that still exists between the Holiness and Charismatic churches, and how resolution can be found. Readers will find these resources in the bibliography. Along those lines, a fascinating study would be to analyze and compare current literature about this topic, specifically those pieces written within the Wesleyan-Holiness camp. Many of the resources this researcher uncovered concerning the fusion of Word and Spirit were written by authors outside the Church of the Nazarene. Are there resources available that address this fusion, and if so, how many? What is the issue they are addressing? Are the books written out of fear, caution, or with anticipation of what God might be doing in terms of unifying the message of purity with power? Are there Nazarene resources that speak to the issue of working in harmony with other

denominations? These are possible springboards for future study that could, and should, be analyzed.

Concurrently, future study could address the use of sacraments within the Holiness movement. An interesting resource that touches on this topic is Rob Staple's book, *Outward Sign and Inward Grace*.¹ There has been, and will always need to be, a balance between the head and heart, form and freedom, or structure and Spirit. Here again, we cannot tilt in one direction. So, is there a place for the sacraments in Holiness churches with a willingness to operate in the Spirit? Can we practice structure and do so in the freedom of the Spirit? Can the Holiness movement, namely the Church of the Nazarene, find the necessary integration of liturgy (*logos*) and prophecy (*rhema*)? This focus would make for an interesting research project.

The Holiness movement was birthed in Word and Spirit; the Church of the Nazarene emerged out of those two wings in the early 1900s. This denomination is a global movement that has touched well over a million people. But in recent years the Church of the Nazarene has suffered financially, numerically, and most of all, spiritually within the US. Purity and power have lost their emphasis. There have been attentive voices sounding the clarion of warning, but there still is room for caring people to assist in bringing a reformation to this great denomination, as well as many denominations just like it. It is hoped that this thesis will spur others on to fulfill such a task. This researcher has made many sacrifices to see this project through, and with a sense of urgency the remainder of his life will be given to re-dig the wells in the Holiness movement.

¹Rob Staples, *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality* (Kansas City, MO: Beacon Hill Press, 1991). Communion being used as a means of grace and communion actually being used by God to release healing would be a fascinating study. There are some accounts of Wesley serving communion and the power and presence of God touching people's lives. See, for example, Wesley, *The Works*, 1:226.

Final Reflections

This researcher began his thesis with a plea that we embrace Word and Spirit, and as believers, we experience and personify purity and power in our lives. We examined the biblical, historical, and theological basis of those two aspects and learned that Word and Spirit cannot rightly be divided. Additionally, we demonstrated biblically that Jesus lived and taught purity and power, and we, as His followers, are to emulate Jesus not merely in character but in His *charismata*. Simply, if we are going to adhere to a biblical emphasis, being like Jesus means that we must adhere to Word and Spirit. We demonstrated further that when a discipleship training course incorporates Word and Spirit, it will foster spiritual character and equip believers with an understanding to function with supernatural gifts. Most importantly, believers will actually become more like Jesus; and in the end, the blind will see, the lame will walk, the deaf will hear, and the poor will have the gospel preached to them.

The need to train believers to be more like Jesus in purity and power has never been more crucial than right now. The condition of the modern day Church in North America demands that we rethink our disciple-making efforts. Terry Teykl says the Church is becoming consumer based, “driven and shaped primarily by the needs of its market; pushed and pulled in every direction according to what the ‘customer’ says it will take to make him happy.”² He likens this kind of church to a “Martha Church” which is

²Terry Teykl, *The Presence Based Church* (Muncie, IN: Prayer Point Press, 2003), 33.

busy, filled with much activity, but in the end people are weary and worn without having really heard from the Lord.³

Rhonda Hughey describes the Church simply as another option amidst the cluttered choices, “part of the spiritual smorgasbord on the religious table.”⁴ Much like Teykl’s description of a Martha Church, Hughey says the busyness of the Church has not really produced disciples who look and act like Jesus; rather, we are barren and fruitless because of our many programs and human ingenuity.⁵

George R. Hunsberger, Professor of Missiology at Western Theological Seminary in Holland, Michigan, says the Church has become a “vender of religious services and goods.”⁶ As a result, he says, we tend to change our language to “production, marketing, sales, and consumption. A congregation becomes a retail outlet or franchise of the denominational brand. Staff at all levels becomes sales and service representatives. The denomination is the corporate headquarters in charge of everything from research and development to mass media imaging.”⁷

The same indictment could be leveled against the Church of the Nazarene. A significant event for our denomination took place in February, 2011. A mission conference, called M11, was held in Louisville, Kentucky. The three day event was attended by over three thousand pastors, leaders, and laypeople from Nazarene churches

³Teykl, *The Presence Based Church*, 15-30.

⁴Rhonda Hughey, *Desperate for His Presence* (Grand Rapids, MI: Bethany House Publishers, 2004), 67.

⁵Ibid., 68.

⁶George R. Hunsberger and Craig Van Gelder, eds., *The Church Between Gospel and Culture: The Emerging Mission in North America* (Grand Rapids, MI: William B. Eerdmans Publishing, 1996), 337.

⁷Ibid., 338.

in the U.S. and Canada. There were many memorable moments in our gathering, but this much is for sure, many men and women came to Louisville spiritually hungry.

Over the years, our denomination has tried almost everything. You name the program, and it has been attempted. Twenty-one days of this program and forty days of that program, all of our efforts have been executed with ambitious and lofty goals. But in the final analysis, we have been left feeling parched and barren; we are becoming a “vender of religious services and goods” to use Hunsberger’s description. Several denominational leaders stood on the platform and revealed their hearts with humility and candor, exhorting us to pray. A few of the speakers echoed the same plea; we must seek the face of God in true repentance.

We celebrated and applauded significant breakthroughs, and there have been victories to say the least. We stood and cheered for those who had been transformed by God’s glorious grace. But when the applause subsided, there was a deadening aftertaste in the mouth of many attendees; it was the feeling that beneath the excitement lay the harsh reality that the Church of the Nazarene in America is in great spiritual decline. Only this time we are not asking for a new program, nor are we requesting more seminars and workshops. We are not requiring new methods orchestrated by our own talents, not this time. Instead, there are those among us who seem to be looking heavenward for a fresh baptism of the Holy Spirit.

The time has never been riper in our movement for a mighty outpouring of God’s Spirit. Our desperation is causing us to abandon our props and programs, and it carries with it the potential of true revival. Isaiah said it well, “I will open rivers on the bare heights, and springs in the midst of the valleys; I will make the wilderness a pool of

water, and the dry land fountains of water” (Isa. 41:18). In this moment of bareness the Church of the Nazarene has the opportunity, and the promise, of experiencing a fresh touch of God’s Spirit. We can have new wine, but it will require new wine skins (see Luke 5:37-39).

What those new wine skins look like for the Holiness movement and the Church of the Nazarene could very well be the topic of study for future projects. For the purposes of this thesis, however, the new wine skin is the adoption and implementation of a discipleship course called *FSLs*. This training course is not simply another program, *FSLs* is a discipleship *experience*. Believers, churches, and denominations always have the capacity to be “revitalized once people experience, not just read or hear about, the power and love of God.”⁸ *FSLs* has been field tested and analyzed, and it has demonstrated that when applied to select groups within the Church of the Nazarene, it will produce positive, measurable, self-reported results—people will experience God’s power. It is not the *only* curriculum that God will use, but one of the few training courses, according to this researcher, that fuses Word and Spirit.

Recently, a new book was written by C. Peter Wagner called *This Changes Everything*.⁹ The book is about major paradigm shifts that have taken place in Wagner’s life over the years. This man, who is over eighty years old, holds degrees in theology, missiology, and religion from Fuller Theological Seminary and the University of Southern California. He has taught for over fifty years and has written over seventy books. Among the paradigm shifts that have shaped Wagner’s life so extensively, this

⁸Candy Gunther Brown, ed., *Global Pentecostal and Charismatic Healing* (New York, NY: Oxford University Press, 2011), 364.

⁹C. Peter Wagner, *This Changes Everything: How God Can Transform Your Mind and Change Your Life* (Ventura, CA: Regal Books, 2013).

researcher's attention was drawn to Wagner's shift from a Reformed understanding of sanctification to the Wesleyan view. On this topic Wagner writes,

The more I processed this (Wesleyan Holiness), the more I realized that my long-held Reformed doctrine of sanctification could not assure me that I could either achieve or maintain a pure heart under the armor. By then I knew that John Wesley, regarded as the father of the Holiness movement, had taught that believers could and in fact should be holy and actually live an ongoing holy life. I had connected personally with enough of the leaders of the Church of the Nazarene...and the like, to know that their theology could not casually be dismissed as unsophisticated. The more I was exposed to Holiness theology, the more I became convinced that I needed to renew my mind and embrace it.¹⁰

If this national and international charismatic minister realized the need for *purity* to be coupled with his belief and practice of the gifts, it is time that the Church of the Nazarene undergoes a paradigm shift and begins to incorporate the power of supernatural gifts along with being sanctified. Purity and power can, and must, function cooperatively. This thesis and project has demonstrated that proposal.

FSLs has been taught in a number of congregations throughout the Church of the Nazarene since the field testing phase of this project, and each church demonstrated positive results with subsequent supporting testimonies of changed lives. The truth is, *FSLs* has been birthed in the heart of God and given to His Church. May God use it to rebirth the fusion of Word and Spirit in Holiness movements, and may the Holy Spirit be released to fly with both wings once again so that the Church will become glorious, having no spot or wrinkle, but holy and blameless (Eph. 5:27).

Three months after this researcher taught *FSLs* at the extended context (during the field-testing phase), the senior pastor of that Nazarene congregation sent a letter testifying to what God was accomplishing in his church. Let us to close with his

¹⁰Wagner, *This Changes Everything*, 105.

testimony, as he wrote the letter; all emphases are his. Just think, if this experience occurred in one congregation then why not hundreds just like it? His testimony could be the story from pastors and churches from coast to coast—in the entire stream of the Holiness movement. Listen to these words of this blessed pastor months after his congregation experienced *FSLs*. He wrote,

God has, is and will continue to use “Fireschool” in the life and ministry of our body. I have seen a marked difference in *speech* of those who participated. I have seen *relationships* in the body and families *being healed* as a result of the strong biblical teaching that came through “Fireschool.” I have seen people ministering to others in a way that is a stronger reflection of the New Testament Church than we’ve ever seen in our body in my nearly six years of being at our local church. People ministering to people and *healed people healing* people is such a beautiful reflection of God’s design for His Church. Believing God that the move of His Spirit will continue to show us how to operate in daily revival and bring healing to our body, community, and world as we operate in not only the *fruit* of His Spirit, but also the *function* of His Spirit, in purity and in *POWER!!!*

APPENDIX A

FIRE SCHOOL CURRICULUM SESSION ONE

Session One

Understanding the Basics

Introduction – When the Glory Falls

FIRE School was written out of desperation to equip pastors, leaders, and laypeople to flow in the supernatural gifts identified in 1 Corinthians 12:1-11. While there are many great discipleship programs and curriculum available, there is not much discipleship material available from a Wesleyan Holiness perspective focusing on the Spiritual gifts and the supernatural lifestyle. FIRE School integrates Word and Spirit, aspects which are the foundational stones in the Holiness movement.

For a fuller description of FIRE School and the impetus for this curriculum, email Fireschoolministries@gmail.com

21 Miracles of Jesus in Chronological Order:

- | | |
|------------------|----------------------------|
| #1 John 2:1-11 | #12 Matthew 12:15 |
| #2 John 4:46-54 | #13 Luke 6:17-19 |
| #3 Luke 5:1-11 | #14 Luke 7:1-10 |
| #4 Mark 1:21-28 | #15 Luke 7:11-15 |
| #5 Mark 1:29-31 | #16 Matthew 12:22-24 |
| #6 Mark 1:32-34 | #17 Luke 13:10-15 |
| #7 Matthew 4:23- | #18 Mark 4:35-40 |
| #8 Matthew 8:1-3 | #19 Matthew 8:28-32 |
| #9 Mark 2:1-12 | #20 Matthew 9:20-22 |
| #10 John 5:1-9 | #21 Matthew 9:18-19, 23-26 |
| #11 Matthew 12:9 | |

The Challenge to Living a Supernatural Lifestyle

(1) It will draw criticism and opposition

First – From the religious crowd

A spirit of religion will always be agitated by the power of God. Most of Jesus' ministry was in conflict with religious people who rejected Him – largely because His life and ministry agitated them.

- Matthew 12:13-14

“Then (Jesus) said to the man, ‘Stretch out your hand.’ And he stretched it out, and it was restored as whole as the other. Then the Pharisees went out and plotted against Him, how they might destroy Him.”

Destroy (*apollumi*): To kill, to put out of the way entirely; to render totally useless.

NOTES:

- Matthew 21:12-15

“Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, ‘It is written, My house shall be called a house of prayer, for you have made it a den of thieves.’ Then the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He did, and the children crying out in the temple and saying, ‘Hosanna to the Son of David’ they were indignant.”

Note (Verse 15): *“But when the chief priests and scribes saw the wonderful things that He did...they were indignant.”*

Indignant (*aganakteo*): Greatly displeased; to be grieved or resentful; to resent someone.

NOTES:

- Mark 6:2-3

“And when the Sabbath had come, He began to teach in the synagogue...mighty works were performed by His hands!”

Note (Verse 3): *“...so they were offended at Him.”*

- John 11:45-47

“Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him. But some of them went away to the Pharisees and told them the things Jesus did. Then the chief priests and the Pharisees gathered a council and said, ‘What shall we do? For this Man works many signs.’”

Note (Verse 47): *“What shall we do” For this Man works signs.”*

In other words, we have to do something! This man, Jesus, is doing signs and wonders; He is doing miracles, and we don't like it. Religious people may not embrace your miraculous lifestyle.

NOTES:

Therefore, anyone who chooses to walk in the miraculous and perform the works that Jesus did, might have people who are the following:

- Offended with them
- Indignant toward them
- Wonder what to do about them
- And try to destroy them

Still want to emulate Him?

Second – From family members

- Mark 3:21

“But when His own people heard about this, they went out to lay hold of Him, for they said, ‘He is out of His mind.’”

Out of His mind (*existemi*): Insane, displaced or bewitched.

This reaction is in the context of Jesus performing a miracle on a man who was demon-possessed, blind, and mute. When Jesus performed this miracle, a large crowd gathered – along with Jesus' family.

- See Matthew 12:22-30

This charge against Jesus was made by those closest to Him. One expositor states:

The phrase, "His own people," means literally "those from the side of him (Jesus)." The idiom most likely means the kinspeople or family. The brothers did not as yet believe the pretensions and claims of Jesus (John 7:5); they fear He has a disordered mind as a result of overstrain. It was a crucial moment for Jesus. His family and friends came to take him home, to lay hold of him, forcibly if need be.

NOTES:

The same accusation was leveled against the Apostle Paul.

- Acts 26:24

"Now as he thus made his defense, Festus said with a loud voice, 'Paul, you are beside yourself! Much learning is driving you mad!'"

If we're going to live like Jesus, we'll have to push forward no matter what!

Jesus pushed beyond:

- His Critics
- His Crowds
- His Companions

APPENDIX B
PRE-FIRE SCHOOL SURVEY

FIRE School Survey
Beginning of Class

Participant Name _____

Age: ____ Male ____ Female ____

How long have you been a Christian: ____ 1-5 years ____ 5-10 years ____ over 10 years

Church: _____

1. What is the present condition of your spiritual life?

1.....3.....5.....7.....10
Weak Strong

2. What is your present knowledge of spiritual gifts (charismata)?

1.....3.....5.....7.....10
No Understanding Excellent Understanding

3. How often are your spiritual gifts used?

1.....3.....5.....7.....10
Never Daily

4. How many times in the last month did you experience the following?

- A Word of Knowledge (suddenly 'knowing' something from the Holy Spirit)

1.....3.....5.....7.....10
Didn't Happen Many Times

- A Prophetic Word (God gave you specific words to speak to someone; or you suddenly had insight about someone's life)

1.....3.....5.....7.....10
Didn't Happen Many Times

- Praying for Healing (God used you for a specific physical healing)

1.....3.....5.....7.....10

Didn't Happen

Many Times

- A Word of Wisdom (God suddenly gave you insight into a situation well beyond usual)

1.....3.....5.....7.....10

Didn't Happen

Many Times

- A Mighty Work (An unusual event which seemed well beyond random chance – a check in the mail for exactly what you'd been praying for; you felt God changed time or nature for you; someone was healed when you walked past them)

1.....3.....5.....7.....10

Didn't Happen

Many Times

Mailing Address: _____

City: _____ Zip: _____

Email: _____

Phone: _____

APPENDIX C
POST-FIRE SCHOOL SURVEY

FIRE School Survey
End of School

Participant Name _____

1. What is the present condition of your spiritual life after FIRE School?

1.....3.....5.....7.....10
Weak Strong

2. What is your present knowledge of spiritual gifts at the end of this course?

1.....3.....5.....7.....10
No Understanding Excellent Understanding

3. How often are your spiritual gifts used now that you've had training?

1.....3.....5.....7.....10
Never Daily

4. How many times in the last 9-weeks did you experience the following?

- A Word of Knowledge (suddenly 'knowing' something from the Holy Spirit)

1.....3.....5.....7.....10
Didn't Happen Many Times

- A Prophetic Word (God gave you specific words to speak to someone; or you suddenly had insight about someone's life)

1.....3.....5.....7.....10
Didn't Happen Many Times

- Praying for Healing (God used you for a specific physical healing)

1.....3.....5.....7.....10
 Didn't Happen Many Times

- A Word of Wisdom (God suddenly gave you insight into a situation well beyond usual)

1.....3.....5.....7.....10
 Didn't Happen Many Times

- A Mighty Work (An unusual event which seemed well beyond random chance – a check in the mail for exactly what you'd been praying for; you felt God changed time or nature for you; someone was healed when you walked past them)

1.....3.....5.....7.....10
 Didn't Happen Many Times

(Optional) – Write out a testimony of the way God displayed a spiritual gift through you in the last 9-weeks. Please put your name at the end of it. [NOTE: you must be willing for this testimony to be written in a thesis]

APPENDIX D
PARTICIPANT'S FIRE SCHOOL JOURNAL

Living in the Supernatural
FIRE School Journal

Participant _____

Phone # _____

April 2013

[Note to participant: Thank you for taking the time to journal your thoughts and insights during this school. There are no right or wrong answers, and this is not a test. This simply is a journal of what you are learning or hearing from the Holy Spirit as you go through this class. Please write as neatly as possible. You may use the back if you need additional space. Your responses are helping me complete a Doctoral Thesis on the topic of purity and power in the Holiness movement. Thank you for your time. Rob McCorkle.]

Session One:

Session Two:

Session Three:

Session Four:

Session Five:

Session Six:

Additional thoughts or testimony that you would like to share:

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